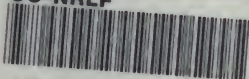


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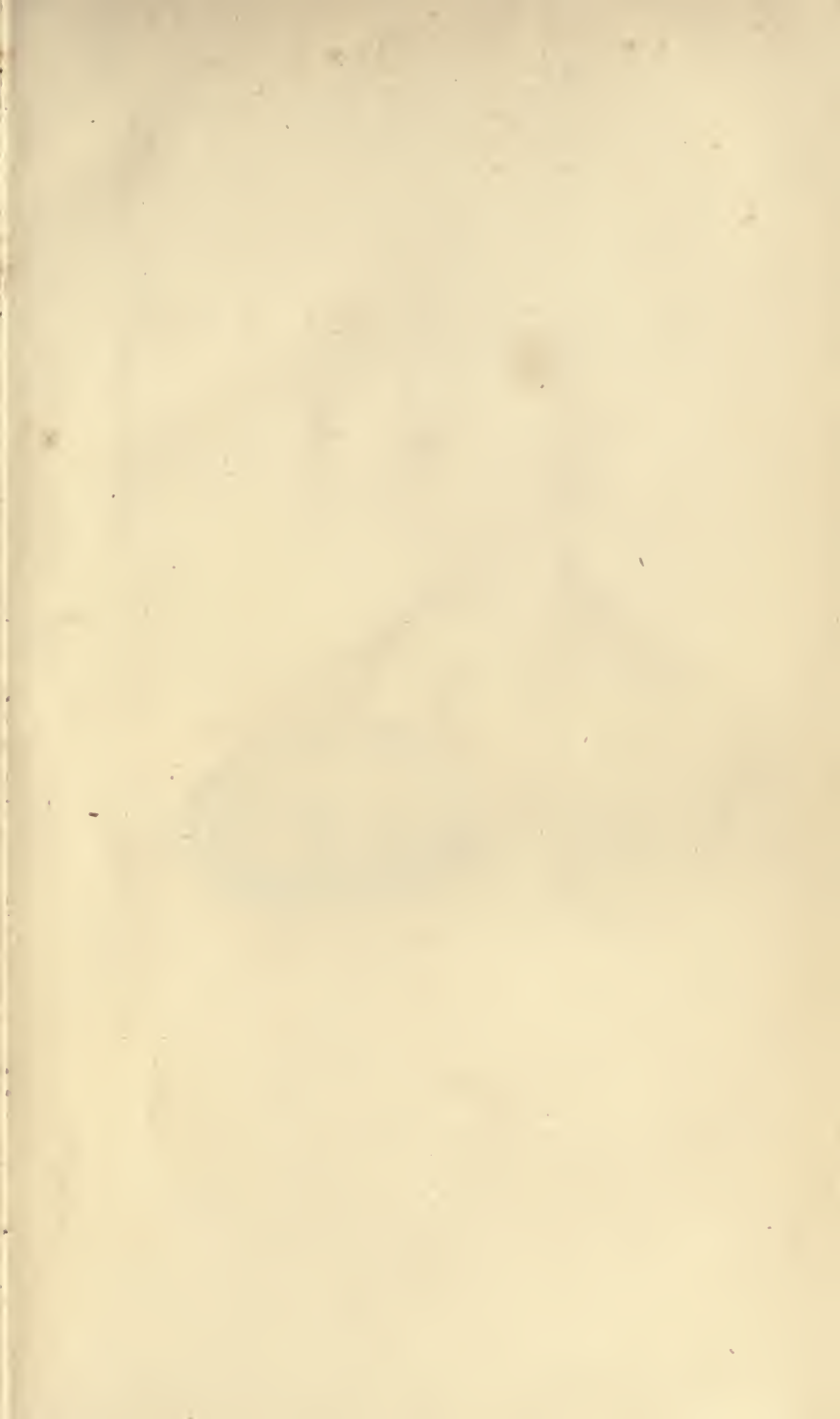
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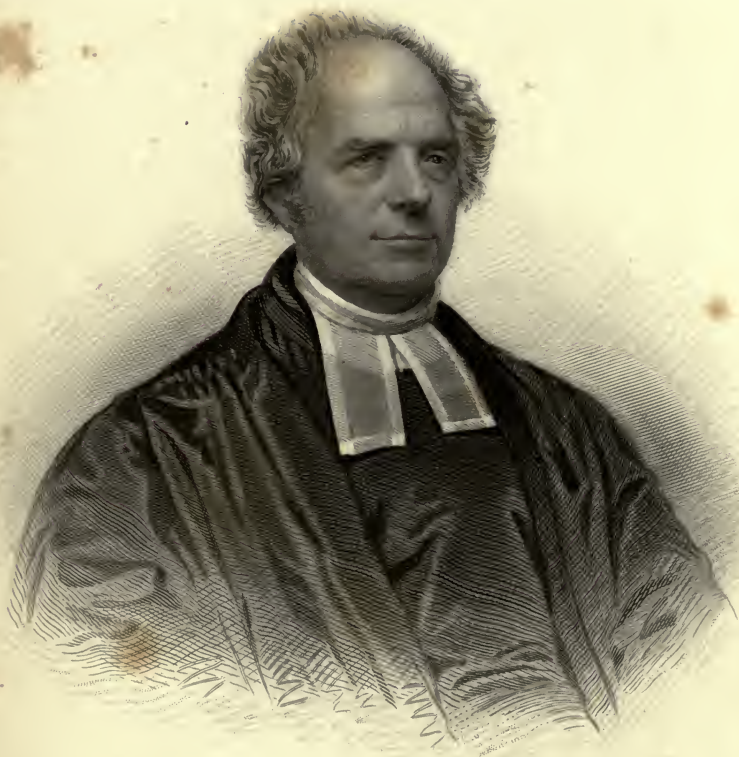
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J. M. Mathews. D.D.

THE BIBLE
AND
MEN OF LEARNING;
IN
A COURSE OF LECTURES,

BY
J. M. MATHEWS, D. D.

"The fear of the Lord is the beginning of wisdom: a good understanding have all they that do his commandments—*Psalms* cxi. 10.



NEW-YORK:
DANIEL FANSHAW,
Corner of Nassau and Ann-street.

1855.

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Journal of the American Statistical Association

Rece. Dis. 1741



PREFACE.

The origin of these Lectures on the Harmony of Learning and Revelation may be seen in the following correspondence.

New-York, 7th Feb. 1843.

REV. DR. MATHEWS,

DEAR SIR, During your administration of the affairs of the University, and when maturing the enlarged system of instruction designed for the Institution, you introduced a Professorship of Sacred Literature. One object of the proposed Professorship was to vindicate the Sacred Scriptures from the objections often supposed to arise from various discoveries in Science and Letters. That part of the design has not yet been carried into effect; but we believe that it has become peculiarly desirable at the present time, to afford increased opportunities of gaining information on these important questions; and as you have now released yourself from some of your former multiplied labors, we would inquire whether you would not undertake to prepare a course of public Lectures on the prominent subjects which such a department of instruction should embrace.

In your hands they might be made to assume a form which would render them interesting and instructive to your various hearers; while they would demonstrate the practicability and importance of rendering Sacred Literature more generally a prominent branch of instruction.

Several of us, and others whom we represent in this request, have enjoyed the pleasure of being associated with you in the important services you have already rendered to the cause of Learning in our city; and should you see fit to accede to the proposal we now make, it will give us much satisfaction to co-operate with you in any way which might render your labors most agreeable to yourself and most useful to the interests of Truth and Knowledge.

We have the honor to be,

Yours, with great respect,

JAMES TALLMADGE,

THOMAS J. OAKLEY,

GEORGE WOOD,

JOHN JOHNSTON,

THEODORE FRELINGHUYSEN

VALENTINE MOTT,

WILLIAM KEST,

JOHN SLOSSON,

JOHN LORIMER GRAHAM,

JOHN W. DRAPER,

M. VAN SCHAICK,

WILLIAM CURTIS NOYES,

GEORGE GRISWOLD,

WILLIAM S. WETMORE,

THOMAS BOYD,

JOHN C. HAMILTON,

THOMAS SUFFERN,

WILLIAM MC MURRAY,

JOHN C. GREEN,

P. PERIT,

CORLIANDT PALM E.

WILLIAM B. MACLAY.

New-York, 14th February, 1843.

TO MESSRS. JAMES TALLMADGE, THOMAS J. OAKLEY, GEORGE WOOD,
JOHN JOHNSTON, THEODORE FRELINGHUYSEN, VALENTINE MOTT
WILLIAM KENT, Esquires, &c. &c.

GENTLEMEN,

I have received your kind communication of the 7th instant, and have given it the more careful attention, as it comes from friends to whom my memory will always recur with sentiments of grateful regard.

It is very true that I have long been desirous to see the Branch of Learning, to which you refer, introduced more fully into our Literary Institutions. The aspect of the times, and opinions recently promulgated, have also greatly strengthened my convictions of its importance. An impetus has been given to the minds of men within the last thirty or forty years, which has rendered progress in Science rapid beyond example. Nature, in her whole varied extent, is fast yielding up her secrets. But the harmony and connection of these discoveries with the leading truths of the Scriptures do not yet seem to be rightly understood, or fully appreciated.

To use the words of an able reasoner on this subject: "Some men in their writings, and many in their discoveries, go so far as to suppose that they may enjoy a dualism of opinions; holding one set, which they may believe as Christians, and another whereof they are convinced as Philosophers. One does not see how it is possible to make accordance between the Mosaic Creation and Cuvier's

discoveries: another thinks the history of the dispersions incompatible with the number of dissimilar languages now existing: a third considers it extremely difficult to explain the origin of all mankind from one common parentage. So far, therefore, from considering Religion, or its Science Theology, as entitled to sisterhood with other sciences, it is supposed to move on a distinct plane, and to preserve in a perpetual parallelism with them; which, though it prevents them from clashing, yet deprives them of mutual support."

But this unwarrantable severance of Religion from Learning is not the only evil suffered from some of our learned men. Scepticism is always assuming new forms. Among men of education and refinement it now seldom ventures openly and avowedly to assail Christianity. But the venom is not the less dangerous because concealed, and the minds of educated young men are too frequently poisoned before they are aware of it, by the manner and connection in which facts and theorems in science are presented to them. It is chiefly in this way that in our day learning has not only been perverted, but also subjected to unmerited suspicion in the minds of religious men.

Such a reproach should be wiped away; and recent discoveries show more and more plainly how triumphantly this may be done. I am persuaded there is not one among all the sciences which have been tortured into a shape adapted to the purposes of infidelity, which may not be made to rescue itself from such an injurious per-

conversion; and to confute by its own principles, when fully understood, the objections which have been claimed to mispring from them.

Nor is the work done, when Learning has thus redeemed itself from the attitude of hostility to Religion.

It should not be left as standing upon neutral ground.

Science is the natural ally of Revelation. The principles of the one were designed to furnish most valuable aid in establishing and illustrating the doctrines of the other;

and I deem it the duty of Christian scholars to do what they can, to have every fresh discovery which learning brings to light, baptized with the spirit of Christianity, and laid at the foot of her altars. The consequence would be not only a stronger faith in the inspiration of the Scriptures, but an increased relish for them, and a more complete knowledge of the truths they contain.

I have seen, with much pleasure, that especially of late this object has engaged the attention of able men.

But the field is very extensive, and requires additional labor before it can be brought under adequate cultivation.

I would esteem it a privilege to have any share in the work; but I must claim the indulgence of a little time before I engage in it.

My health has suffered from the incessant labors through which I have passed during the last twelve or fifteen years. Leisure and relaxation have become indispensable to me. Indeed I already feel advantage from the respite I have enjoyed during the last few months.

I am persuaded, however, that there is no work to which I could more readily or easily turn my attention, than that which you propose. Some of the subjects which would be embraced in such a course of instruction are already familiar to me; on others I have been for years collecting materials which I hope to render useful to the cause of Truth. Your request will induce me to bestow increased care and labor upon them; and if I should be able to prepare a course of Lectures or Essays which may be deemed of any value, I would feel honored to present them to the Public with your approbation and under your patronage.

Believe me, Gentlemen,

Yours, with sincere regard;

J. M. MATHEWS.

From the time when I commenced the delivery of the Lectures which grew out of this correspondence, they were received with a spirit of kindness for which I am called to express my gratitude; and at the request of many among both the clergy and laity, I have for several years past employed myself in preparing a work which might contribute to show how effectually true learning can be made to subserve the great interests of Religion. It is a task which has called for patient labor; but if I have been so happy as in any degree to clear away the doubts of sincere inquirers after truth, I have an abundant reward.

The present volume is in a great measure a review of men who have brought their learning, either, on the one side to assail Christianity, or on the other, to defend it. I have endeavored to do full justice to the attainments and the characters of both; and have been careful to draw my conclusions not only from their published writings but also from their biographies as prepared by themselves or by their chosen friends. I have made it my object to look not only at their productions but at the men themselves; not only at their learning but at their lives.

Here I have derived much assistance from our Periodical Literature. I had occasion to observe in a previous publication, that the Reviews and Periodicals of our day are no longer to be viewed as mere fingerposts pointing to the stores of knowledge. They are the channels through which many of the best writers pour forth their intellectual treasures, giving us their own views combined with the views of other men, and generally not diluted, but distilled and condensed. It ought to be a source of sincere thankfulness in the mind of every Christian, that whatever might have been the deviations of former times, there is scarce a Periodical in the English language of a high reputation for talent, and learning, which does not avow itself as an advocate of Christianity; nor do I know of any subject on which they have shown more ability, than when they have set themselves to analyze the character and the spirit of Infidels and of Infidelity.

I have made several quotations from these articles, and



am indebted to them for many valuable suggestions.

I have taken an unusually large space in this volume for notes; and I had thought, at one time, of incorporating much of the matter which they contain, in the body of the Lectures themselves. But as many of those who had heard the Lectures wished them published as delivered, I have complied with their preference. Much that is contained in the notes, however, could not well be dispensed with, when the discourses were to be issued as a work from the press.

In our contest with Infidelity, the war cannot be carried into Africa with too much perseverance and determination. When the spirit and aim of the Infidel are analyzed with a careful scrutiny, "the whited sepulchre" will often be found to be so "full of all uncleanness" as to furnish an important comment on his creed. It has been too much the practice to consider the rejection of Christianity rather as an error or misfortune, than as a crime. The Bible describes it as heinous sin against God, as a wilful war against truth, and not only against the truth which lies at the foundation of whatever is stable and precious in this world, but against the sacred truth on which rests all our hope for the world to come. In this light I have endeavored to present it, and as I have not shrunk from imputing insincerity and a want of good faith, to the men who have distinguished themselves by their infidelity, I have felt it due both to my readers and

to myself, that the proof of the charge should be within easy reach of the reader. On such points I have accordingly furnished evidence in the notes, which could not so conveniently be introduced into the text of the Lectures.

Besides; as some of the positions which I have taken may seem new, such as the indebtedness of the Greeks to the Hebrews, in science and art; and as many of the authorities by which I sustain the views that I present are not easily accessible, I have extended the notes on such subjects, that my readers might have some of the principal references brought at once before them.

It is not to be expected that in the Lectures which are to follow the present volume, I would presume to cover every branch of science which should be rescued from the hands of infidelity, and shown to be in full harmony with the Scriptures. This must be the work of successive writers. I hope to do part of it; and will endeavor so to classify the subjects which I may take up, that each volume will form a work complete within itself, independently of the others which may precede or follow it. How far I may go, must depend on the good pleasure of Him who has fixed the measure of my days on earth. I have thus far found the employment a source of pleasure, and intend to pursue it as the main object of my future years, in the hope that, with the Divine blessing, it may be somewhat useful to the great cause of inspired truth. In

FIRST LECTURE

Men of Learning who have fallen into Infidelity.

Lect. I. 20

"Where is the sword? Where is the dagger of

this world?"

The two great enemies of Divine Revelation are Superstition on the one hand, and Infidelity on the other. The former professes to believe in Revelation, but obscures and often denies it beneath the inventions and traditions of man. The latter is rational. But in nothing is the difference between the two more decided and marked, than in their mode of assailing the truth. Superstition generally makes its assaults openly and without disguise, "graving about as a roaring lion, seeking whom it may devour." Infidelity, at least in its beginning, is usually both timid and treacherous. It makes

FIRST LECTURE.

Men of Learning who have fallen into Infidelity.

I Cor. i. 20.

*"Where is the scribe? Where is the disputer of
this world?"*

The two great enemies of Divine Revelation are Superstition on the one hand, and Infidelity on the other. The former professes to believe in Christianity, but obscures and often buries it beneath the inventions and traditions of men. The latter rejects it, either in whole or in part, as untrue and irrational. But in nothing is the difference between the two more decided and marked, than in their mode of assailing the truth. Superstition generally makes its assaults openly and without disguise, "going about as a roaring lion, seeking whom it may devour." Infidelity, at least in its beginnings, is usually both timid and treacherous. It masks

its earliest attacks, and approaches like the tiger, crouching; but when it makes its spring, the bound is the more dangerous and fatal.

This mask is not always the same. It is changed according to times and circumstances, or according to the attainments and taste of the men who wear it. Some have objected to the Bible on the plea that it teaches a loose morality, and declare their better feelings to be shocked at practices which it tolerates and seems to commend. Others hesitate to avow their faith in the Holy Book, because it teaches doctrines which, if not irrational, in their view are mysterious and unintelligible, and therefore not entitled to our belief. A still different class are found catching at every seeming inconsistency between one part of Scripture and another; and instead of inquiring as candid judges, how the discrepancy may be explained and removed, they strive, by every art of special pleading, to render it glaring and repulsive.

But often as Infidelity has fled to these and similar subterfuges, there is no covering under which it has assailed Christianity more injuriously, than when it hides itself under the show of Learning;

nor is there a branch of Letters or Science which has not sooner or later been pressed into the unholy service. The stores of antiquarian lore have been ransacked, and weapons of attack brought forth, the weakness of which it was hoped, might be hidden under the rust of ages which covered them. In generations which have but lately passed by, the war was maintained in the abstruse and bewildering region of metaphysics; and when such assaults have been repelled, and all that is certain and fixed in metaphysical science was proved to be on the side of Revelation, the enemy has made new demonstrations. He has torn open the bowels of the earth to discover fossil remains that might say something against the Bible; he has carried his unwearied observations into the heavens, in hopes that he could persuade "the stars in their courses" to contradict the word of their Creator; he has even dissected and analyzed the human frame, in hopes to find something in the complexion or figure of the diversified tribes of our race which might contradict the inspired account of the original creation of man.

It is generally known that in this noble and

ennobling department of knowledge—Physical Science—the Infidelity of the present day is most ambitious to display itself. It has here a field which is not only wide, but which is constantly and rapidly widening. The impulse that has lately been given to discoveries in the material world, is without a parallel. They are pervading “the heavens above and the earth beneath, and the waters under the earth;” and in this wide range which Science is now taking, contributing at every step to enlarge the boundaries of human knowledge and human happiness, Infidelity still aspires to follow, and views nothing too high or too sacred for its profane purposes. It would lay its hand on both the telescope and the microscope, and reaching from the stars and suns that are the centres of other worlds, down to the tiny insect which is invisible to the naked eye, it seems to hope that its career may be prolonged by the amplitude of the field before it; and that, if detected and exposed in one fallacy, it may fly to another, and hide itself under some new subterfuge of deceit.

In these profligate flights too, it has derived advantages not only from the excitement always

attending new and vast discoveries, but also from that spirit of haste which impels all classes of mankind in the present age of the world. Onward, onward seems to be the great watch word of our times. The traveller listens to it as he steams his way over land and sea with a speed that outstrips the wind. The merchant listens to it as he makes haste to be rich, and turns away with disgust from patient toil. And while all such pursuits of life are stimulated into increased rapidity of progress; notwithstanding the prescriptive right of the philosopher to be calm and deliberate, he also is often carried away by the same ambition which animates men around him. He would have the fable of "Mercury on wings" ripen into reality. He will be satisfied with nothing short of a railroad speed on the highway of knowledge, and the lightning of the telegraph must make discoveries in science with the same despatch that it communicates the common occurrences of the passing hours.

But while this spirit of progress with men of learning is to be hailed as the harbinger and means of invaluable good, it is at the same time attended

with dangers which should never be overlooked. The great truths of Nature often lie deep, very deeply hidden; and we are liable to imagine that we have fathomed them to their depths, when we have only just touched their surface. Her works and laws also are far from standing alone, or isolated one from another. They are all combined into a harmonious system, of which the parts might be considered as deformities or imperfections, if viewed by themselves; and yet when viewed in their relation to the whole, are essential to its beauty and perfection. In this way our Creator has enstamped upon his own works the image of himself, shewing that "he sees the end from the beginning, and makes all things work together for good." And there is danger, great danger, that in discoveries recently made, and investigations hastily conducted by short sighted man, we may leave many of them in a crude undigested state, neither reduced to their proper form, nor carried home to their proper place in the great systems of truth and wisdom.

Now it should always be remembered that it is just when scientific attainments are yet imper-

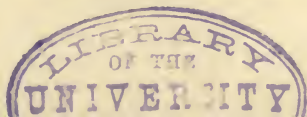
fect, fresh and unmatured, and the bearing of discoveries not fully ascertained, that Infidelity is most able to array them in apparent conflict with the Scriptures. While it has not yet mastered the alphabet of Science, it would be a judge of the most difficult questions in syntax and prosody. "A little learning is a dangerous thing;" dangerous to the man himself, for it often makes him vain and self-sufficient, and dangerous also to the truth according as it is sacred and precious. But enlarged learning, learning that goes deep and sees far, and takes patient care to gain a full knowledge before it pronounces judgment, is learning from which the Bible has nothing to fear, and much to gain. There is scarcely a branch of Science to which this observation does not apply; and we have recently seen a remarkable example of it. It must be known to many of us, that, when some of the early Geologists made their investigations in the structure of the earth, they pronounced the Cosmogony of Moses erroneous and unphilosophical. But after they had taken time to review their first opinions, and to carry their inquiries farther and deeper, they found that Moses was right both as

to fact and philosophy, and that they themselves had been wrong. Well would it have been for the world if all learned men who, like them, have at first made a false step, had also, like them, the wisdom to see it, and the honesty to own it. But far otherwise is the case. There is a pride of opinion with some, which prevents them from confessing an error even when they see it. There is a vanity, a love of notoriety with others, that delights in discarding what the multitude receive as truth. And with others, if not with them all, there is an appetite, a love for what the Bible forbids on pain of heaven's wrath, which inclines them to devise and to carry out, far as they can, every plea that may promise to impair or destroy the divine authority of His revealed will.

Of course, although there may be times when Infidelity shows a bolder front than at others, yet, while man remains fallen and corrupt, we must expect to meet it in some of its multiplied forms. The war between it and the Bible is a war of extermination. Be it so. We have no fear as to the final result. We not only hope, but we know the

day is coming when error shall be utterly destroyed from the face of the earth by the all-prevailing power of divine truth. But the contest must endure for many years to come before that consummation shall be reached; and as depravity, the prolific root of Infidelity, is a disease which has spread from the highest to the lowest of our race, we must expect to meet the humbling spectacle of men who have distinguished their names in the cause of Science, tarnishing their honors by mingling in the ranks of those who reject the holy Word of God.

Let us then at the outset take a fair view of Infidelity in this aspect. The Gospel, which declares itself to be Christ, the power of God and the wisdom of God, does not require us to disparage the attainments or the numbers of those who undervalue its claims. It would have us do them full justice. In another discourse we shall endeavor to show that if the question in dispute is to be settled by the authority of names, the argument may be viewed as at an end. We have a majority that removes every doubt. On the one side are luminaries, it is true; but they are "wandering stars," however bright and glaring, yet baleful in their



course; and on the other side, are not only stars, but constellations, pouring forth their healthful and enlightening brilliancy on our sin-darkened world. But we would not in this summary way turn aside from the point before us; and admitting that Science and Letters have at times been arrayed against Christianity, let us see what estimate should be formed of the unnatural hostility. Our limits will confine us to a selection of names, and we will advert chiefly to those whom all admit to be the strongest men and best scholars that Infidelity can claim. We ask then, in the language of Paul, "Where is the scribe? Where is the disputer of this world?" Let them be produced. Let us become acquainted with their strength and their attainments, and the measure of their stature." But.

We meet with them far back in the annals of time. Their hostility began with the man who began the Bible. "The magicians" of Egypt, who encountered Moses when he appeared as an inspired Prophet, was but another name for the literati of that day. He came, performing miracles, to attest the inspiration of his message; and they endeavoured to discredit this evidence of his mission from

heaven, by imitating and explaining away the miracles which he wrought; just as the philosophers and neologists of later times have endeavored to invalidate the argument drawn from the wonders performed by prophets, by apostles, and by our Lord himself. And as the dawn of Scriptural light in Old Testament times awakened such opposition in Egypt; in after days, when the fuller radiance of the New Testament shone upon the world, it was met with the same hostility in every nation to which it spread. Referring to the resistance which the great leader and prophet of Israel had encountered in his ministry, Paul tells us, "now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith. But," he adds, "they shall proceed no further; their folly shall be manifest unto all men, as their's also was." And in this connection I may remark, that the apostle here states a truth that should never be forgotten in our contests with Infidelity. He alludes to the apparent success with which the magicians of Egypt, for a time, succeeded in imitating and discrediting the miracles of Moses, "with their enchantments" and "lying won-

ders," "wherein they lay in wait to deceive;" and he reminds us of how they were at length brought to a stand, could "proceed no further," and confessed "This is the finger of God," thus "making their folly manifest," and giving a testimony to the divine mission of the prophet, which was the more convincing and important as it came from those who had before denied and derided it. Such the apostle would have us know must be the final issue of every conflict between truth and error. He who saith to the sea, "Hitherto shalt thou come but no further; and here shall thy proud waves be stayed," has always set bounds to opposers and scoffers, which they cannot pass. "He makes the wrath of man to praise him, and the remainder of wrath he restrains." "He taketh the wise in their own craftiness." He allows them to oppose his truth only so far as will make their confusion the more complete, when their own weapons are turned against them, and "their folly is made manifest" by means of their own deeds; and if the voice of uninspired history is to be credited, the apostle saw in his own day a signal instance of this, in one whose name is not embalmed but impaled in the pages of Scrip-

ture. "Simon the Magician," an apostate from the faith he had once professed, "giving out that himself was some great one," seems to have been a leading man in propagating the sophistries of Infidelity and impiety; and the occasion of his apostacy was so ordered by the overruling hand of God, as to demonstrate beyond all doubt the baseness and profligacy of the motives which led to his opposition.

From the days of the apostles, I might come down and recite to you the names of Celsus, Porphyry, Hierocles, who were distinguished in the early centuries as Platonic Philosophers, and also as avowed antagonists of the Gospel. In the brief sketch however, to which we confine ourselves, we can barely allude to such men. The largest measure of liberality to their claims cannot require of us to do anything more. The great majority of them are like flies in amber, preserved from oblivion by the medium in which they are held. Their names and their works are known to us chiefly through the writings of the Fathers, who quoted them in order to refute them; nor would they be acknowledged by Infidelity as champions in her cause. To find those to whom she would assign that

pre-eminence, we must turn to a later period in the history of the world and of the church. We must come down through century after century, till we have reached comparatively modern times. We must pass by what are usually termed the Dark Ages; for during that long slumber of intellect and learning, Infidelity, like every other movement of the human mind, seems to have been brought to a pause. It was not the form in which the great enemy of Christianity then desired to act. While the Church and her ministry slept, it was his policy to remain quiet, that they might not be waked up.

But when the trumpet of truth was blown in the days of the Reformation, and Religion and Learning began to bestir themselves after their long slumber; then also Infidelity raised its head and displayed its opposition. When Luther and Beza, and Calvin and Cranmer, and Latimer and Ridley, had taken their stand at the altar of heaven, and had brought into light the long-hidden truths of the Gospel; and when, in the generations following, such men as Bacon, Boyle, Locke and Newton in England; and Galileo, Kepler, DesCartes and Leibnitz on the continent of Europe, gave a fresh impulse,

with a new form and spirit, to Philosophy and Science; it was then that Hobbes displayed his art and subtilty in his work, boastfully called the *Leviathan*, endeavoring to subvert the cardinal principles of Christianity; then did Shaftesbury send abroad his polished blasphemies in his *Characteristics*; it was then also, that Bayle, Spinoza, Blount, Toland, Bolingbroke and others, joined in the same guilty warfare. They were all met and overthrown by christian writers of the massive strength which belonged to the learning of that day; and as evil in our world is always overruled for good, their assaults led to the establishment of the famous Boyle Lectureship, as a permanent defence of Christianity, and from which have been produced some of the ablest discourses in our language, demonstrating the truth and authenticity of the Bible.

In referring to this multitude of freethinkers, who came forth as locusts over the land, it should be mentioned that we do not find many among them who can be called men of great learning; and if a few of their number might claim such a distinction, their Infidelity was so revolting and monstrous in its blasphemies, as to render it compara-

tively harmless. They owed their fame, such as it was, to causes which existed before them, and in one sense called them into being. They generally flourished in what is known as the corrupt age of Charles the Second, when the land was deluged with practical irreligion, and the way prepared for the wild speculations of Infidelity. They were more like the insects which are generated in the miasma of a soil, already pestilential and deadly, than like the dragon whose pestiferous breath has been represented as having the power to blight and destroy whatever is lovely and precious in the Edens he invades. That gigantic power of mischief and ruin soon afterwards began to be developed, especially in three men, who were singularly adapted to act together as partners in their common object as infidels. And not waiting to enumerate many others who were their cotemporaries and fellow-laborers, let us contemplate that peculiar potency for evil which was displayed in Hume, Rousseau and Voltaire, when they formed their unholy alliance.

It has been justly observed, that there is scarce an avenue to the heart in all the varieties of human character, but some one of the three had ex-

actly the talent to reach it. Hume's mind was carried away by his fondness for new theories, his ambition to be found on debatable ground, and the vanity of making good his position by arguments that might perplex, if they did not convince. He describes himself, with evident complacency, as a "friend to doubts, disputes and novelties;" and so lightly did he value truth, whether as a philosopher or a historian, that he could sacrifice it with the coldest indifference, either to vindicate a speculation, or to gratify a prejudice. With such a spirit did Hume prosecute his attacks on Christianity. In a philosophy that sets at defiance the more fixed and acknowledged laws of evidence, and in a history abundant in false colorings and garbled statements, all written in a style of almost Grecian ease and finish, he prevailed with readers who, obdurate in heart, and ambitious to be thought more knowing than other men, loved to wrap themselves up in the mists of barren and uncertain speculations. Rousseau's mind resembled the crater of a burning volcano. Everything that came from his pen seemed fused by a melting heat. He wrote for readers who are governed by impulse, rather than by a taste for

sober reasoning; and by a show of sincerity well adapted to win upon the unwary, and by a vividness of imagery that makes his eloquence dazzling and deceptive, he seldom failed to lead captive those whom he aimed to teach. The scope of Voltaire's mind was more universal. He is not only to be reckoned among the Encyclopedists of his day, but he himself resembled an Encyclopedia of knowledge. He touched upon everything, but instead of adorning, he defaced or perverted much that he touched. There is scarce any region of intellect with which his name is not more or less connected; and, as if glorying in the power of his multiform talents, he impiously boasted, that "while it required twelve men to write Christianity up, he would show that one man could write it down." He labored for his object through a long life, and with unabated zeal; and by the keenness of his wit and satire, and his strong picturing of sensuality and the grosser vices, he became the favorite oracle of those who lay less within the reach of his two great contemporaries and fellow-laborers in the cause of irreligion.

It is frightful even to recollect the havoc and desolation which were wrought by these three

champions of Infidelity and their coadjutors. Their baleful influence was felt from the palace to the cottage. They unhinged the fairest forms of society throughout a whole Continent. They were lepers whose touch was defilement. In the language of the Evangelist, the name of the unclean spirit that possessed them was "Legion." Like the reckless demoniac himself, "no man could bind them, neither could any man tame them." Like him also, their dwelling was among the tombs; for wherever they went, it became a field of death around them, a vast Golgotha, where was entombed or scattered abroad every thing most essential to the welfare and happiness of man. But alas, how unlike the poor Gadarene in their end! The word of Divine power commanding the unclean spirit to come out of the man, reached his heart with subduing efficacy; and we see him at once "sitting at the feet of Jesus, clothed and in his right mind." But they, we must fear, died as they had lived; the demons which possessed them, never exorcised to the last.

After them, however, arose one who stands unequalled among men in the lasting mischief he has wrought against truth and religion; and I refer to

him more particularly, because of the effort, recently made to keep his chief work before the public eye. The name of Gibbon will at once rise to your minds, as entitled to this guilty pre-eminence. When we think of what he once was, what he became, and what he did, we are reminded of the Star in the Apocalypse "whose name was Wormwood, and which, burning as a lamp, fell from heaven on the rivers and waters, and men died of the waters, because they were made bitter." If we compare him with other infidel writers whom we have named, it would almost seem as if the Powers of darkness had aimed to imitate the Most High in the creation of the world, reserving the choicest specimen of their workmanship for the last. If "there were giants in the earth in those days," among the enemies of truth, he was "taller than any of them from the shoulders upwards." He is the Goliath of the Philistine host; and when he comes forth "defying the armies of the living God," "the staff of his spear is like a weaver's beam." His feeling of hatred was peculiar. There is no enmity or bitterness like that of an apostate. Nero was cruel and reckless in shedding the blood of

Christians, but he showed nothing like the intensity of rage against the Lord and against His Anointed, which was displayed by the apostate Julian, who had once professed Christianity and then renounced it. Gibbon had, in turn, been a member of the Protestant Church of England, of the Roman Catholic Church, of the Protestant Church on the Continent; and in the end became an apostate from religion in all these various forms; carrying with him an enmity of a three-fold strength, as if the venom had been concentrated anew by every fresh renunciation through which he had passed. Under this stimulus, and with qualifications of mind, study, and travel, richly furnishing him for the accomplishment of his task, he produced the "History of the Decline and Fall of the Roman Empire," a work which stands among the most splendid achievements of human intellect, and the most dangerous of the attacks ever made upon Divine Revelation. From the nature of the subject, it furnished a high and unequalled advantage to the infidel Historian. There has been but one Rome, and it is scarcely to be expected that another will rise hereafter. The empire not less than the city

which bears that lofty name, appropriated to itself with unsparing hand whatever formed the brightest glories of other nations, until it rose into a magnificence both sublime and gigantic; and when such a structure is seen fallen and decayed, there is a grandeur in the ruins that is irresistibly impressive and absorbing. It is Rome draped in the hallowed light of all her departed glory that Gibbon depicts to us with his graphic pen. It was, as he tells us himself, while he sat musing amidst the ruins of the Capitol, covered with the evening shades of an Italian autumn, and listening to the Friars chanting their vespers in the temple of Jupiter, that he conceived the purpose of his work; and as if imbued with the spirit of the exciting scene before him, he has quickened into life the Forum and the Triumphal Arch, and made them tell their stories of the greatness which once ennobled the generations of antiquity. And then, when he has depicted to us these scenes of decayed splendor till we long for something fresh and new, he leads us away, evoking from the fragments of the dilapidated empire, nations and institutions wearing the form and breathing the spirit of later ages. But although he

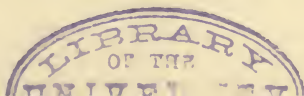
is thus the historian of both the ancient and modern worlds, he is not oppressed by the vastness of his plan, or embarrassed or confused by the diversity and magnitude of his materials. Under his potent wand they all settle down into their appropriate places, and assume a finished symmetry, till we have a work before us which, notwithstanding the blemishes of a style at times so stately as to be almost turgid, has placed the author on a pedestal among historians, from which he is not to be shaken.

But, as if animated with the cunning of "that old serpent which deceiveth the nations," he has so constructed the whole, as to make it a running libel on Christianity. An opportunity for "sapping a solemn creed with solemn sneer" seldom escapes him. But his sneers are comparatively harmless. Neither is it his direct and open attacks on the truths of Christianity that we should chiefly dread. When he has dared to come out and show himself, he has been met and overthrown. The chief danger from Gibbon is of a different kind. "Dan," says the Patriarch, "shall be a serpent by the wayside, an adder in the path, that biteth the horse's heels, so that his rider shall fall backwards." And the lan-

guage is strikingly descriptive of the subtilty and treachery which distinguish Gibbon as an infidel writer. He has planted himself on one of the great highways of knowledge, and like "an adder in the path," he hides his venomous designs from the unwary traveller. All historians have facilities peculiar to themselves for misleading their readers; and Gibbon has availed himself of them to the fullest extent. With the artfulness of which he is an accomplished master, and which it sometimes requires great care and study to detect, he places facts in such aspects and relations as must lead to conclusions directly at variance with truth and justice. While he would only seem to be giving harmony and continuity to his narrative, he often contrives to clothe the corrupt and scandalous institutions of Paganism in aspects so attractive that we almost grieve to part with them, lest we should bury in their grave whatever forms the grace and the grandeur of the world's best days; while the debasing and gross sensuality which accompanied them, is either palliated or studiously kept out of view. When he describes the progress of Mahomet, it is done with a vividness and an exultation, that might

incline the minds of his ardent readers to join in chanting a triumph to that chief among impostors; while the deceit, violence, and blood, by which the Koran was spread, receive scarce a passing censure. But when he describes the progress and fruits of the Gospel among the nations, his pencil seems to have been dipped in the coldness and deadness of the sepulchre. Whatever may be the other systems of faith and forms of worship which he recommends or embellishes, Christianity is held up as having scarce a redeeming quality to atone for the wrongs he imputes to it. With an avidity which he cannot conceal, he recites and parades the errors and faults of Christians, showing that he gloried in their shame; but their noble examples of faith and patience when they either died martyrs to the truth, or spread streams of salvation through a lost and suffering world, awaken no sentiment of admiration; or if at times he is compelled by the force of truth to speak of their illustrious deeds, he doles out his reluctant and scanty commendations, grudgingly as a miser would part with his gold, impatient till he can close his hand and give no more.

Nor is this all: painful as it is to expose dishon-



toesty and bad faith in a writer of Gibbon's powerful mind, when we find him framing such mysteries of iniquity, such insidious attacks on Christianity; with what abhorrence of the man must we contemplate him, when we see him descending to the low mire of obscenity. True indeed, shame forbade him to translate his disgusting pictures of sensuality into his own language, and to interweave them with the text of his pages. But his evident relish for them was so great that he could not part with them; and the shape and the place in which he has left them serve to show the deep art with which he has contrived to make even this portion of his work the more dangerous and hurtful. "It is no apology for this insult upon the public morals" as has been well observed, "an insult of many years continuance, that the poison was confined to his notes, and enveloped in the cover of a dead and difficult language. It did more mischief than his Infidelity. It addresses itself to the imagination and the passions of an age which needed not to be inflamed by intellectual incentives—to the youth of our great schools and universities, who, captivated by the seductive charms of his text, would be further at-

tracted, by the learned semblance of his notes, to descend to the polluted margin, where they might decipher Greek, and drink in vice and profligacy by the same effort."

Such is a brief view of the adroitness and industry with which Gibbon has aimed to mislead and defile the minds of his readers, in his "Decline and Fall of the Roman Empire." A poison thus artfully prepared has not been harmless. It has spread contagion into the minds of many; of many who have never been restored from its deadly influence, and of others who have been healed only by remedies which not every physician has the ability to obtain, or administer. It seems to have been a great design with Gibbon, from the beginning to the end of his work, that impiety and unbelief should be imbibed from his pages, insensibly; just as disease is taken from an infected atmosphere by breathing it. No ordinary precaution can avail to give security against it; nor can the notes of commentators, though prepared with the diligence and ability of a Milman or a Guizot, either abstract or neutralize the poison. The fabric is dyed in the wool. Blasphemy and irreligion form a part of its very

elements; and though a texture of gorgeous magnificence, it must remain from end to end, smitten with the "fretting leprosy" of Infidelity "in the warp and in the woof."

If you will excuse the digression, I would ask, are we never to see a work rising beside it, equaling, if not surpassing it in grandeur, and yet free from its depravity and deceit? Are we never to see it? The church needs it, and the world needs it. Religion needs it, and learning needs it. Could I call spirits from the vasty deep, and make them come, I would enlist from the multitudes of the gifted and the learned, some intellect of superior might, who would immortalize his name with such a monument of learning. The power of the gospel in renovating the world and elevating man from the degradation of ignorance and guilt, was never more fully displayed than when it found Rome sinking from the zenith of her grandeur into the depth of her humiliation. When that vast empire, which claimed to have a dominion co-extensive with the world, crumbled into fragments, "the earth and all the inhabitants thereof were dissolved." Chaos had come again, and "darkness was upon

the face of the deep." The allwise Disposer of events allowed our world thus to become "without form and void," in order to furnish a new and a world-wide demonstration of the public and private blessings which follow in the train of Christianity. The whole structure of society was to be re-cast and vivified under the life-giving power of His word, who in the beginning had said, "Let there be light, and there was light;" and there is not in all the wide regions of knowledge a greater desideratum than a history written with the enlightened spirit of the christian, the philanthropist and the statesman, and which will award to Christianity its just claims in the changes then wrought on the condition and destinies of the human race. For, as has been said in language equally just and beautiful, "How vague in general is our notion of this the most remarkable change which has ever been wrought in the state of mankind! The violent and rapid conquests of Mohammedanism are clear and intelligible; a conquering nation overruns a great part of the world, and establishes its faith upon the ruins which its arms have made. The triumph of Christianity is the secret progress of opinion, working *at first* no

change in the existing forms or relations of society, but gradually detaching individuals, cities, nations, from their ancestral faith; still growing in numerical superiority, compressing the inert resistance of its antagonist into a narrower compass; not sweeping clear and levelling the ground for the erection of its new system, but springing up, as it were, like a fresh growth of vigorous trees above a decaying forest, which gradually withers down into a thin and perishing under-wood, till at length it entirely dies away, or only hangs a few parasitical branches upon the stately grove which has succeeded to its place and honors." We have nothing which fills up the outlines presented in this happy illustration. There is no want of ably written works which place the pure morality and spiritual worship and social refinement of Christianity in contrast with the debaucheries, superstitions and barbarities of Paganism. But no historian has yet arisen who fully traces out and unfolds the noiseless yet all pervading power of the Gospel in re-modelling the whole structure of society; in diffusing new sympathies and a higher purity through all the social and domestic relations of life; in creating new views of

civil rights and civil duties, imparting a new tone and spirit to legislation and jurisprudence; in giving enlargement and elevation to cultivated intellect and rescuing the masses of a nation from ignorance, barbarity and wretchedness. We must have all this done with the discrimination of a sound philosophy and the reverence of a christian spirit, before justice can be rendered to Christianity as sent "for the healing of the nations;" and no doubt the day is coming when such a work will be given to the world under the blessing of Him with whom is "the residue of the spirit."

To return: in the brief review which we have given of Infidelity among men of learning, we have endeavored to be not only just but liberal in our estimate of their attainments; and as we proposed at the outset, in our selection we have brought forward no name of inferior note. We might have extended the list by referring to D'Alembert, Diderot, Condorcet, and others of their rank. But whatever may have been their standing in literature, they belonged to a school of which Voltaire was master. They served in an army of which the men to whom I have chiefly referred were leaders; an army of such

unequalled numbers and strength as to have rendered the century in which they lived, I will not say the golden, but the brazen age of infidels and scoffers. That inglorious distinction must be admitted as belonging to the century now past; and if, since its close, the war has still been continued by a few who hold a high rank in science, their hostility, as we will hereafter show, has generally been disguised if not timid, aiming to hide itself under some new name, and rather to sap the foundations of Christianity than to destroy the citadel by storm. The hardened forehead of Infidelity, which openly glories in its own shame, is not often found in our day among the refined and the intelligent, but among the low and the vulgar.

And now, in conclusion of this lecture, let us turn and look back; and after this brief review of what the ablest infidels, whether of ancient or modern times, have done, or attempted to do, let us ask what they have accomplished against the Christian faith? Have they impaired its beauty, or rendered its foundation less stable or secure? They have led on their attacks under banners of every form and color. They have chosen their implements of warfare from

every arsenal of learning; from history, from philosophy, from the arts; while the lighter weapons of sarcasm and wit have been used without stint. But let them bring their armour or their arms whence they may, in their prolonged and unsparing hostility; can they tell us of the progress they have made in the accomplishment of their unholy design? Have they even lessened, much less overthrown the credibility of a single page or a single sentence in the whole Bible? They have the map of the civilized world before them; can they draw their finger over it, and show us that by means of their untiring labors the territory held by Christianity has been curtailed in its limits or reduced in its strength?

But if the Bible is untrue, or Christianity a deception, as they would have us believe, let us consider the great advantages which they have in their hands for showing it to be so.

Let us remember that no deception or imposture can possibly stand the test of time. It is as true of falsehood as of murder, that sooner or later it "will out." You cannot by any ingenuity conceal either of them always. Some prying eye of a close ob-

server, or some unforeseen occurrence, will bring them to light. Fruitful of such evils as the ingenuity of man has been in all ages, there is no imposture to be named which has lived beyond a few generations, or perhaps, I might say beyond a few years, where general intelligence and freedom of inquiry prevail. The Koran loses its hold on the public mind wherever information spreads among the people; and the superstitions which at various times have aimed to baptise themselves with the name of Christianity, owe their existence to the prevalence of the maxim, that ignorance is the mother of devotion. But the Gospel, revealing the way of life through a crucified Redeemer, has been received in nation after nation, meeting with the freest examination of the wise and well informed; in fact, creating inquiry and intelligence as one of its fruits; and what has been the result? The Book is before us. Thousands of years have passed away since the greater portion of it was written, and it never appeared more unsullied and impregnable than it does this day, as its very foes admit. In its own beautiful language, "No weapon that is formed against it has prospered, and every tongue that

has risen against it in judgment, it has condemned." And while it stands thus strong and unshaken against the assaults of man, Time, even Time himself, that wastes and puts the mark of decay on every thing created by human wisdom and human power, only adds to the stability and grandeur of the Holy Book. Come or go, rise or fall, perish or endure whatever may, the Bible still seems to entrench itself anew with some fresh demonstration of its truth; and not only does it stand unmoved and immovable amid all the changes passing around it, but it claims to itself the high distinction of being alone able to stand among all the forms of faith and worship that men have ever embraced. And well it may. It has seen false divinities beyond number, as Baal, Ashtaroath, Jove, Minerva and Mars covered up in a common grave of oblivion, or remembered only as phantoms of deluded nations; but Jehovah, Jehovah whom it has taught from the beginning as the true God, the only God, is to this day still on his "throne, high and lifted up," "the same yesterday, to-day and for ever." It has seen Sibylline verses which claimed to be divinely inspired, scattered to the winds as re-

records of deceit and folly; while not a word or syllable of its own is marred or lost in the current of ages as they roll by. And then, let me add, when it has challenged comparison with these discarded divinities, these scattered records of deceit; it goes on, and in defiance of time to come, as in triumph over time past, it stakes its reputation for truth on the prediction that it will still endure, as the revelation of grace to man, when time himself shall be no longer. There is but one explanation to be given of all this, to be given of this incorruptibility and endurance of the Bible. We have it from the Book itself: "All flesh is as grass," says the Prophet, "and all the glory of man as the flower of the grass." "The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever;" and it endureth forever, because it is the word of the Lord.

But farther; we may perhaps conceive of some fiction or imposture so carefully framed and guarded at all points by the practised sagacity of its author, that it might be difficult to detect and expose it after the most patient examination. But if so, it should treat of but one subject, it should be

the work of one man, and should be framed or composed in some one age of the world. Just according as it multiplies either topics or authors, it increases its liability to exposure by multiplying the points on which it may be assailed by some sharp-sighted antagonist. But how is it with the Bible? Does it treat of but one subject; nor was it written by one man, or at one period of time? No book was ever written, embracing subjects of such vast extent and such endless variety. It begins at the beginning. It recites the creation of the earth, and the heavens, of the sun, the moon and the stars also, and describes the final dissolution of our world, when "the heavens, being on fire, shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works therein, shall be burned up." It shows when and how man was created in the image of his Creator, tells the sad story of his fall from primeval innocence, and spreads before us the good news of his redemption from sin by a Redeemer, and his final admission into the world of the blessed. It gives a code of morals so perfect as to be applicable to every duty and condition of man, and foretells a coming

judgment, when it will be rendered to every man according to that which he hath done. It draws aside the veil and shows us the attributes of Him who is over all God, blessed for ever," and brings down to our view that "great mystery of godliness, God manifest in the flesh." At times too, stepping aside as it were from these more sacred doctrines, it gives us its teachings respecting the physical laws which sustain and govern the material world; it shows us the frame work of a civil government, which equally sustains the authority of rulers and secures the rights of the ruled; and it recites the histories of nations in their rise and fall, often making us familiar with events of such remote antiquity that no record of them is to be found except in its rich and diversified revelations. There is indeed no department or branch of valuable knowledge upon which it does not touch, with which it is not directly or indirectly connected. It comprehends things past, present and to come, visible and invisible, temporal and eternal. And then

Look also at its numerous authors and the various circumstances and ages of the world in which they wrote. "It is a book which nearly fifty

writers of every degree of cultivation and every condition of life, and living through the long course of fifteen hundred years, have contributed to produce. It is a book which was written in the centre of Asia, in the sands of Arabia, in the deserts of Judea, in the courts of the temple of the Jews, in the schools of the prophets at Bethel and Jericho, in the sumptuous palaces of Babylon, on the idolatrous banks of Chebar, and finally in the then centre of western civilization, in the midst of the Jews and of their ignorance, in the midst of Polytheism and its idols, as also in the bosom of Pantheism and its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun and stars were endowed with intelligence, reacting on the elements and governing the world, by a perpetual effluvium; and whose last writer was a fisherman from the sea of Tiberias, called from his net to be an inspired Apostle."

Now, with all these facilities for exposing the falsehood of a book, arising from the number and variety of its subjects and authors, what deception or deviation from truth have the most able adver-

saries detected in the Bible? Let them point out if they can, a single instance of discrepancy or contradiction, a single violation of the unity and harmony that should run throughout the whole, as a constantly brightening revelation of God's holy purpose to save guilty men through the redemption that is in Christ Jesus. It belongs to the human mind, that when allowed to act according to its ordinary laws, it will invariably imbibe views and tendencies from the habits of the age and the nation to which it belongs. But with the inspired writers of the Bible, it was directly the reverse. It matters not whether it was Moses, "learned in all the wisdom of Egypt," and a daily witness of the various idolatries interwoven with the character of the people; whenever he takes his pen to write for the Bible, his mind becomes clarified and elevated above all these superstitious delusions; not a trace of respect for Osiris, or Isis, or other divinities of Egypt, appears in his pages; while all honor and worship are rendered to Jehovah, the covenant God of Abraham, Isaac and Jacob, offering life and forgiveness to men through a Messiah yet to come. It matters not whether it be Paul, "brought up at the

feet of Gamaliel," a Pharisee, zealous for the traditions of the elders, and proud in the righteousness of a law by which he counts himself blameless; when he writes for the Bible, his Pharisaism and pride have disappeared, while Christ and the cross, as foreshadowed and foretold by Moses and the Prophets, become the all and in all of which he would speak, and in which he would have the world believe. In like manner we might speak of all the inspired writers. Whatever may have been the error or idolatry prevailing in their day, not a trace of it is to be found mingled with the pure truth that comes from their pens to be embalmed in this Holy Bible. Its ever brightening pages come down to us through generation after generation, untainted and untarnished, like the beams of the rising sun breaking through the mists and vapors of the morning, touching them only to dispel them, and then to burst forth in its own native splendor. And while we find the Bible thus free from the delusions of former ages, see also how it harmonizes with the best discoveries of Philosophy in later days. If we examine the writings of the wisest among uninspired men on questions of

Science, we find that the theories of yesterday have been exploded by the discoveries of to-day; and that the Philosophers of past generations are continually shown to be at war not only with each other; but also with truth, as it becomes better known.

But here is the Bible, the oldest book that was ever written, in comparison with which every other is modern; it tells us of the heavens, the sun, moon and stars; of the earth and the sea, and all that in them is; of their origin and the laws that govern them and bind them together into a beautiful whole. It placed its teachings respecting these subjects on record thousands of years ago, when Astronomy was more of a dream than a Science, when Geology, Physiology, and Chemistry, were words and things unknown; and yet, notwithstanding all that Astronomy has since done to make us familiar with the countless orbs of heaven; notwithstanding all that Geology has done to extract from the bowels of the earth the remains of worlds which have existed before man was created; notwithstanding all that Physiology has done to reveal the laws of life; notwithstanding all that Chemistry has done to analyse matter, we challenge infidelity to pro-

duce a single principle, which has been discovered and established, in this wide range of Science, and which stands in conflict with any truth or fact known to be contained in the sacred Volume. Indeed, as we hope to show in the progress of the work we have prescribed to ourselves, so far is the Bible from having anything to apprehend from the investigations of Science, that it invites her to proceed with diligence in her appropriate task; and while it cautions her not to dishonor her own name by theories that are crude and ephemeral, it asks her to hasten forward with her richest stores of discovery, that it may use them to strengthen its own claims on the faith of mankind, by showing that when the volume of nature is most widely unfolded, and is placed side by side with the volume of the gospel, they appear like twin stars, combining to shed increased light on the otherwise dark world beneath them.

With this view of the subject before us, we will ask infidelity to account for such an unexampled, unresembled exemption from error, for this immaculate accuracy of the Bible—nothing from beginning to end of the Book, altered or erased, or needing

alteration or erasure to make its parts harmonize with each other, to free its pages from the prejudices or delusions of the age or the land in which they were written; or to bring its facts and its doctrines into harmony with the ever-widening discoveries of Science and Philosophy? We have an explanation, if we admit that the Bible needs to undergo no emendations or changes, because however varied as to their condition in life, their attainments of mind, or the age in which they lived, were the men whose pens contributed to produce the sacred volume, they were all inspired, were moved and controlled in their holy work by that Omniscient One "who seeth the end from the beginning; neither is there any creature that is not manifest in his sight, but unto whose eyes all things are naked and open." This solves the case, and there is no other solution which is either just or rational.

Let me add a word more, which I trust many, if not all before me will rightly appreciate. If such be the care and the wisdom with which the Most High God has prepared his Word; and if such be the care and vigilance with which he has preserved

it; how and in what spirit ought we to regard it? "The words of the Lord are pure words; as silver tried in a furnace of earth purified seven times." Do we value them and honor them according to their worth? I appeal to the generous of heart, who shrink from the imputation of ingratitude as a stain on their names and a poison to their own peace. Can you bring yourselves to treat lightly a book which your Creator commends to your faith by stamping on its every page the broad seal of Heaven, by preserving it through all time with the wakefulness of an eye that never slumbers nor sleeps, and which he puts into your hands to mark out the pathway which leads you to heaven? I appeal to men of enlightened minds, to the lovers of truth and knowledge. Can you find a book in which the veins of wisdom run so rich and deep, in which the lore of former ages is so carefully embalmed, and the germ of all the later acquisitions of the human mind is seen rising so brightly and constantly to the eye of every reader? And lastly, I refer to that condition of our race in which we all share; share too largely; I appeal to all who have sins to be forgiven; who are offenders against

a righteous God; tell me, sinful men; if we shut up this Bible, where is your hope? If there is no help for you here, neither earth nor heaven contains it. In all the wide universe of God there is neither truth nor reality left to guide you in life or support you in death, and you are lost, lost forever.

John 1:9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

In our previous discourse we have called your attention to the fact that men of learning are sometimes found in the ranks of infidelity, and we have aimed to do full justice to their literary acquirements. We are here to show that if the position respecting the inspiration of the Bible is to be settled by the authority of names renowned for literature in all its branches, the friends and advocates of the holy volume so far outweigh its opponents as to put an end to controversy on the subject. But before we bring into view this question

SECOND LECTURE.

Causes of Infidelity among Men of Learning.

John iii. 19, 20.

“And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.”

In our previous discourse we have called your attention to the fact that men of learning are sometimes found in the ranks of infidelity, and we have aimed to do full justice to their literary acquirements. We are hereafter to show that if the question respecting the inspiration of the Bible is to be settled by the authority of names renowned for literature in all its branches, the friends and advocates of the holy volume so far outweigh its adversaries as to put an end to controversy on the subject. But before we bring into view this splen-

did array, armed with the panoply of truth, there is an important inquiry which it may be well to answer. Admitting that men of learning, who are on the side of infidelity, are comparatively few, it may be asked, How are we to account for their avowed unbelief? Was it the fruit of their learning, or did it spring from a very different and less creditable source?

In answer I might call up one of their own number, and refer you to his testimony. The history of John, Earl of Rochester, is well known. He was an infidel to whom his friends often pointed as a star of no common brilliancy. His courage was even heroic, showing a spirit not to be influenced by any cowardly dread of death. But in his later days, when cool reflection came and conscience was allowed to speak out, wishing to undo the evil he had done by his profane scoffs against religion, he often laid his hand upon the Bible and declared, "A bad heart, a bad heart is the great objection against this Holy Book;" and most carefully did he provide for having the recantation of his infidelity authenticated, as the honest and deliberate act of a dying man. We have an account

of the change which passed upon him, written by the venerable Burnet, of which Dr. Johnson has remarked that "The critic ought to read it for its excellence, the philosopher for its arguments, and the saint for its piety."

We believe the testimony of the converted Rochester to be true. It is only expressing, in other words, what our Lord teaches in the text when he says that "light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." We believe that in all cases infidelity has its rise and progress from a bad heart, not from a clear head; from enmity, not from argument against that which the Bible reveals; and when it appears among the learned, we believe that so far from showing enlargement and liberality of mind, it betrays what we may denominate, in the mildest language adapted to the case, a manifest want of sincerity and honesty in the pursuit of truth.

This is a serious accusation. It should not be lightly made, especially against men who have built up for themselves a high name in the world.

of letters. It should not be allowed to rest on evidence in the least equivocal or inconclusive. The proofs should be irrefragable and obvious to every candid judge; and such is the proof we have to offer. It is taken mainly from the confessions made by the accused themselves. "Out of thine own mouth will I judge thee," said his Lord to the wicked servant who had misused his talent; and this shall be our rule of judgment against men who have perverted splendid talents and great acquirements to discredit the Bible and dishonor its divine Author.

In prosecuting the subject, I know not what names can be more suitably brought forward in this connection than those to which I have already referred, as Hume, Rousseau, Voltaire and Gibbon. There can be no doubt as to the influence and position of these men in the ranks of infidelity. Their spirit was not confined to themselves. Their whole class or sect was imbued with it; and what is true of them, may be expected to hold true of those who glory in being their followers. Accordingly, it is to such men that I will chiefly refer in discussing the point now before us.

Whether happily or unhappily for their own good name, we will not say; but happily for the cause they assailed, the Memoirs of these leading infidels have been placed before the public eye; prepared too for our perusal by no unfriendly hands, but on the contrary, either by the men themselves, or by their admirers, who would be inclined to "extenuate" rather than "set down aught in malice." We have here not only the leading events of their lives, showing how surrounding circumstances may have influenced their opinions and feelings, but we have also their correspondence and conversations with friends to whom they communicated their sentiments unreservedly and fully. There is no species of history more instructive and important than such faithful portraitures of distinguished men, whether friends or enemies of truth and righteousness. It is when we see them in their unguarded moments, and in the free interchange of thought with bosom friends, that the secret springs of action are developed, and the heart becomes so unveiled as to show, not only what they have done, but why they have done it; not only what they have believed, but why they have believed it.



From such evidence, and from the manner in which they have conducted their public assaults on Christianity, we shall draw our proof that the prevailing causes of infidelity among men of learning are to be found, as we have said, in a want of candor and honesty in the pursuit of truth and a blinding hatred of the truth itself.

They claim that they are governed in their judgment on all questions by the principles of a sound and enlightened philosophy. But we find that they are not faithful or honest in their inquiries respecting the truth of the Bible, considered simply as a subject of philosophical investigation.

It is at once both the dictate of justice, and essential to sound reasoning, that before we venture to form an opinion of a book which professes to treat of high and important subjects, we should at least give it a careful reading. What, for instance, would Hume or Gibbon have said concerning a critic who should have pronounced either of their Histories to be a mass of fictions, or a string of crude and awkward blunders, at the same time confessing he had never read the work, or at most, had looked into it but partially and superficially? Or,

how would an objector be received, who should represent the time honored works of Newton or Locke as a confused collection of dangerous dogmas or incomprehensible mysteries; when at the same time he should confess that he had never carefully perused them? Every right-minded man would cry down such opinions, as equally worthless and arrogant; and would frown on the rashness and presumption that dared to pronounce judgment on the labors of such authors, without having taken every pains to understand them. This presumption too would be considered wicked and wild just in proportion as the subjects under consideration were of high importance, and the authors had been long honored and trusted by many of the wise and the good.

Now here is our Bible, which brings before us subjects of immense importance to man, both here and hereafter; and which, as all must admit, has commanded the careful study and full belief of many among the greatest and best of men in every age. Is it philosophy, any more than it is justice or wisdom, that any one shall pronounce the book unworthy of his faith until he has carefully read

and examined it? And have infidels done so before they gave judgment against it? You shall hear from themselves:

Hume confessed that he had never read the Bible after he had grown to mature manhood. This fact was notorious among his cotemporaries. Dr. Johnson, in conversation with several literary friends, once observed, in his usual direct and unequivocal manner, that no honest man could be a Deist, because no man could be so after a fair examination of the truths of Christianity. When the name of Hume was mentioned to him as an exception to his remark; he replied, "No sir, Hume once owned to a clergyman in the bishoprick of Durham, that he had never read even the New Testament with attention."

Gibbon lets us know that the amount of his critical reading, when finally making up his mind respecting the truth of the Scriptures, embraced only the Gospel of John, and one chapter in the Gospel of Luke. Did the large measure of Divine unction which is found in the writings of the disciple whom Jesus loved, prove so offensive to a mind like Gibbon's, that he could not persuade

himself to go farther? Or, was it his deliberate design to put contempt on the Sacred Volume, by placing his slight attention to its contents in contrast with the careful study with which he claims to have weighed the merits of other books.

Halley the astronomer was deeply tinged with Infidelity. On a certain occasion he avowed his scepticism in the presence of Sir Isaac Newton; when that venerable man turned to him, saying, "Sir, you have never studied these subjects, and I have. Do not disgrace yourself as a philosopher by presuming to judge on questions you have never examined." Halley felt himself compelled to admit that the reproof was deserved.

We will add another example taken from a well authenticated incident in the life of Dr. Benjamin Franklin. We are told that during his residence in Paris he was invited to a company embracing many of the courtiers, and of the distinguished men who signalized the age in which they lived by their learning and their scepticism. According to their custom, in a free and promiscuous conversation, Christianity was the great topic, and the Bible was treated with unsparing severity. Growing

warmer, and more profane in their comments, one of the company attracted universal attention by asserting, with great confidence, that the Bible was not only a piece of gross deception, but totally devoid of literary merit. With the exception of Franklin, the entire company seemed to give a hearty assent to the sentiment. Being at the time a general favorite, his companions were disquieted by even a tacit reproof from a man of his might and influence. They all appealed to him for his opinion. He replied, in his own peculiar manner, that he was hardly prepared to give them a suitable answer, as his mind had been running on the merits of a book which he thought of rare excellence, and which he had happened to find in one of the Paris bookstores; and as they had made allusion to the literary character of the Bible, perhaps it might interest them to compare the merits of his new prize with that old volume. If so, he would read them a few sentences. All were eager to have him proceed, and give them something from his rare book. He then opened it, and with much gravity of manner, and propriety of utterance, read to them the words—"God came from Teman, and

the Holy One from Mount Paran. His glory covered the Heavens, and the earth was full of his praise. His brightness was as the light. He had horns coming out of His hands, and there was the hiding of His power. He stood and measured the earth; He beheld and drove asunder the nations. The everlasting mountains were scattered; the perpetual hills did bow. His ways are everlasting.' The few sentences made a deep impression. The admiring listeners pronounced them superior to anything they had heard or read; and that nothing could surpass them in grandeur and sublimity. They all wished to know what was the name of this new work, the name of its author, and whether this was a specimen of its merits? Certainly, gentlemen, said Dr. Franklin, smiling at his triumph, my book is full of such passages; It is no other than your good-for-nothing Bible. I have read to you a short paragraph from the prayer of the prophet Habakkuk. Such are the men who assume to themselves the right to sit in judgment on the truth of the Bible; men who have never examined the book so as to know what it contains, and yet profess to reject it as the result of philosophical investigation.

Take another proof of their want of fairness in treating the question. Whatever may be affirmed or denied of Christianity, it is certainly a serious subject. It speaks of matters, that are of most solemn import; that no rational man should touch or even approach but with a grave and reverential spirit. It teaches the fall of man from a state of innocence and happiness, into a state of sin and suffering. It professes to show the compassion of God in saving men, and tells us that although He is "the High and Holy One who inhabiteth Eternity" he "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Is this matter for jesting? Is it fitting or rational to discuss it with sarcasms and scoffing? Does it comport with a sound philosophy to contemplate or treat it in this way? And yet no one can deny that these are the weapons which we find in greatest abundance in the hands of known infidels. It is only at times that we have the opportunity of encountering them in the field of logical argument or sober discussion; and when plea after plea for their scepticism is shown to be weak and worthless, instead of

yielding with the candor and frankness of a manly spirit, they still claim to be unconquered, because they can utter the spiteful sarcasm or the contemptuous sneer. Nor do they always rest satisfied till they have gone down in their course to the low depths of vulgar scurrility. When Voltaire spoke of the only begotten Son of God, the Saviour of the world, a usual exclamation with him was, "Ecrasez l'infame"—"Crush the wretch," and the blasphemy was so often repeated as to become one of his household words. In this spirit of low abuse he had followers too, among those who stood high in his nation, and who may perhaps be said to have gone beyond their leader. When the rulers of France rose up "against the Lord and against his anointed" during the reign of terror and impiety which swept over the land like a whirlwind, they devised and established a Calendar which was a singular compound of blasphemy, pedantry and vulgarity. Desirous of obliterating every feature or material of Christianity which has long been interwoven with the Calendar of civilized nations, they changed both the designation and beginning of the year, the duration of the months and weeks; and to render

the revolution in the calculations of time as radical as in every thing else; each day of the year was distinguished by a separate title of its own, the nomenclature being generally taken from the productions of agriculture, or from domestic animals. One day was denominated from the apple, another from the olive; another from the horse, another from the ox. But when the Convention came to assign a distinct name to Christmas, the 25th of December, on which it has been generally believed that Christ was born, this day is deliberately denominated the day of the Dog! To this low point of blasphemous scurrility, so revolting to every sense of decency and piety, could the leading minds of the nation descend, when steeped in the poison of Infidelity. ~~And~~ ~~on~~ Assaults like these, whether in coarse abuse, or more polished witticisms, may draw forth the sigh of pity and sorrow, but they are not to be met by a reply in kind from those who would obey their Master's will. The christian advocate of the Holy Bible should view himself as the disciple of Him who has commanded us not to render "railing for railing; but contrariwise, blessing, knowing that we are hereunto called, that we should inherit

as blessing." Infidels are always safe from pursuit when they betake themselves to the path of the scoffer. It would be alike useless and unbecoming to follow them. "Who can refute a sneer?" has been wisely remarked by the judicious Paley, when speaking of the irreverent and sarcastic attacks of Gibbon on the Christian faith.

Let us take another view of the unfairness and dishonesty to which we refer. We are now meeting our infidel opposers as philosophers, the name in which they are constantly glorying. But true philosophy, when tracing effects to their causes, will be careful to distinguish the rule from the exception, and the exception from the rule; to determine between the legitimate and the spurious, between natural results and those which are anomalous and unnatural. "The tree is known by its fruits," is a sound principle in science, and a cardinal doctrine in theology. It is common sense, it is general experience.

We ask for the application of this rule in forming a judgment on the practical results, the natural tendencies of Christianity. We ask that the tree should be judged by its fruits. We ask that

the consequences which can be proved to flow from Christianity as the legitimate fruit of the system, should be distinguished from those which have no true alliance with her teachings or her influences. But this is just what the infidel refuses to do. He exhibits the exception as the rule. As if loving to violate truth and right, he holds up the decayed apple as the only product of the tree, and overlooks the rich and plenteous fruit which meets the eyes of every one who has the will to see it and to taste it. If he finds among christians an example of unhappiness or depression of spirit, he imputes to christianity the misery and gloom which it was sent to remove and dispel. This injustice and impiety have at times exposed the infidel to mortifying chastisement. "I never saw a religious man who was not melancholy," said Hume to Bishop Horne; to which the excellent man replied, "That, sir, may be very true; for it is enough to make any one melancholy who meets with Mr. Hume, and thinks of how he is perverting his best talents to rail against the God who made him." Would such men judge wisely and justly respecting the influence of our religion in

removing unhappiness and disquietude from the heart, let them come with us where Christianity acts itself out most freely; let them come into our assemblies of worship, and listen to our songs of praise to Him who has redeemed us by His blood; and there learn whether our religion makes us gloomy. Or if it would be too much for them to go with us into a house of worship, let them go with us into the wide fields of creation, where the sun shines to give life and light to the world beneath him, where the flowers perfume the air that we may breathe it; and let us see who derives most enjoyment from the bright scene before us; whether the Christian who can say "My Father made them all," and made them for my happiness as I pass through this world to a better; or the infidel who sees in this living panorama of Heaven's goodness only the working of some hidden mechanism of nature, blindly producing its usual round of results.

Equal injustice is done to Christianity in reference to her influence on the peace and prosperity of communities and nations. We proclaim it as the natural fruit of her teachings and her spirit, that she would bind men together in one family

of universal brotherhood, that she would render the strong the protectors, not the oppressors of the weak, that she would subdue the bitter passions of hatred and envy, and drive them from the bosoms and the abodes of men. And we have ample right to declare that such blessings are the native fruits of Christianity; a right arising from her doctrines, from her precepts, and from what she is known to have done when allowed to exercise her sway. Her first great command is, "Thou shalt love the Lord thy God," and her "second is like unto it, Thou shalt love thy neighbor as thyself." She was ushered into the world with the proclamation from the skies, "Glory to God in the highest, on earth peace and goodwill to men." Her own beautiful description of the mission she came to fulfil in subduing evil and enmity among men is in the words, "They shall beat their swords into ploughshares and their spears into pruning hooks, neither shall they learn war any more;" "the wolf also shall dwell with the lamb and the leopard shall lie down with the kid; the calf, and the young lion and the fatling together, and a little child shall lead them—and the sucking child

shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain." And we claim that she has abundantly fulfilled these glowing predictions, that she has actually wrought these wonders of loving kindness and peace wherever we find her disciples bearing her name and breathing her spirit. In her earliest days, and when she first spread abroad her dominion through the world, it was the confession of her enemies, "Behold how these Christians love one another."

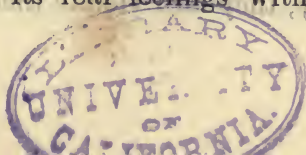
But how have such historians as Hume, Voltaire and Gibbon described her; described her in her influence upon the peace, the harmony and the benevolence of men and of nations? Their unjust accusations, their revolting caricatures are but too well known and read of all men. The followers of the Redeemer who came to create peace, peace to him that is afar off and to him that is near, are habitually described as fanatics and incendiaries who make war on the kindest amenities of human life, and have drenched the earth with blood to spread a dogma or a sect. Nero set fire to

Rome, and burnt to ashes the fairest portions of the city in order to gratify his fiendish love of cruelty and wickedness; and although Christians were among the foremost in their efforts to stay the progress of the devouring element, he accused them of being the incendiaries, and put them to death in tens of thousands for the crime falsely laid to their charge. His conduct is a striking illustration of the treatment Christianity has received from infidel historians. Crimes which she condemns, evils which she was sent into the world to prevent or to cure, have been charged to her account, until she has been made responsible for atrocities not less degrading and repulsive than ever stained the pages of Pagan idolatry or Mahomedan delusion. Had infidels carried the same mode of argument into questions of science and letters which they have employed against the christian religion, they would have been treated with derision and scorn.

Farther still: while they have thus disregarded the principles of justice and the rules of sound reasoning, we have evidence that in their professions of infidelity, they also violate their own con-

victions of truth. How was it with Hume? He was pleased to be known as the correspondent of distinguished divines. In a letter from Dr. Blair it appears that the subject of his infidelity had been introduced, and we would hope with becoming protestations against it. In his reply he says "I have long since done with inquiries on these subjects and am become incapable of instruction. I beg that in time to come they may be forborne between us." And yet, anxious as he was to exclude these subjects from his thoughts, at times they forced themselves upon him, and compelled him to acknowledge his conviction of their importance. I do not now refer to the evidence of it seen in his uneasy and confused expression of countenance, indicating something more than mortified vanity, whenever he heard the names of such men as Campbell and Beattie, Warburton and Hurd, who had exposed his sophistries and castigated his impieties. But I quote confessions which came from his own lips.

Sorrow, especially at the death of friends and near relatives will often, at least for the time, so drive vanity and pride from the heart, that it will speak out its real feelings with sincerity. Con-



science then gains a sway which it may not have possessed in the hour of gladness and self-confidence. Hume so felt it notwithstanding his well-known ambition to be the stoical philosopher. When the news of his mother's death reached him, whether owing to compunction for efforts he had made to deprive her of her faith in the Gospel, or to some other cause, he was plunged into the deepest affliction. The friend who witnessed it, and who wished both to console and benefit him, took occasion to say "You owe this uncommon grief to your having thrown off the principles of religion : for if you had not, you would have been consoled by the firm belief that the good lady, who was not only the best of mothers, but the most pious of Christians, is happy in the realm of the just." To which the sorrowing infidel replied, "Though I throw out my speculations to entertain the learned and metaphysical world, yet in other things I do not think so differently from the rest of mankind as you imagine." By his own showing then, Hume's hypocrisy was as reckless as it was deliberate and profane ; and the confession which grief wrung from him, leaves his name without the slightest claim to

respect from any man who values truth and sincerity in things that are sacred. "As a madman who casteth fire-brands, arrows and death, so is the man that deceiveth his neighbor, and saith, Am not I in sport?" The incident is perhaps the more impressive, as it has been carefully spread before the public by one of his relatives in order to save his name from a still worse imputation.

As another evidence of the moral turpitude to which he had reduced himself when treating the subject of religion, we may refer to an event which many of his admirers have admitted to be a cause of embarrassment and shame. The mind of a young clergyman, Mr. V——, belonging to the church of England, had become perverted by a perusal of Hume's writings. He felt that having lost his belief in the truth of Christianity, he could not, as a man of candor and truth, continue to preach its doctrines. In this dilemma he applied to one of Hume's friends, who referred the case to Hume himself, saying "You are somewhat bound to give him your best advice. V—— is a very good-natured, honest, sensible fellow, without any fortune. He seems rather inclined not to be a clergyman; but you know

as well and better than I do how difficult it is to get any tolerable civil employment. If you should determine on his being a clergyman, throw in something consolatory on his being obliged to renounce white stockings the rest of his life."

Hume replied "Let Mr V——, adhere to the ecclesiastical profession; for civil employment for men of letters can scarcely be found." And he adds, as his reason for giving this advice, "It is putting too great a respect on the vulgar, and on their superstitions, to pique one's self on sincerity with regard to them. Did ever one make it a point of honor to speak truth to children or madmen? If the thing were worthy being treated gravely, I should tell him, that the Pythian oracle, with the approbation of Xenophon, advised every one to worship the Gods—*νομῶ πολλῶς*. I wish it were still in my power to be a hypocrite in this particular. The common duties of society usually require it; and the ecclesiastical profession only adds a little more to an innocent dissimulation, or rather simulation, without which it is impossible to pass through the world."

We are not told whether the young man follow-

ed the iniquitous advice to spend a life-time of deception as a minister in the church of God. But we would fondly hope that, however unscrupulous may have been the master who gave it, it involved too gross a violation of truth and of fidelity to his own conscience for the disciple to follow it.

If this was the fit place for the demonstration, we might go on and spread before you convincing proofs of Hume's dishonesty in his far-famed "History of England." Hostility to religion, admiration of royal prerogative, and opposition to the rights of the people, were predominant feelings with him when he prepared that able and insidious work; and under the searching investigations of Brodie and others, he stands convicted of having wilfully garbled and mutilated facts of essential importance in order to answer his unworthy ends.

From this painful exhibition of insincerity and dishonesty in one whom many have long delighted to honor, let us turn to another and a very different man, though both noted for their Infidelity. Let us hear the voluntary and deliberate confession of Rousseau, respecting whom we are told "by a poet too nearly allied to him in spirit:

"His life was one long war with self-sought foes,

"Or friends by him self-banished; for his mind

"Had grown suspicion's sanctuary, and chose,

"For its own cruel sacrifice, the kind

"Gainst whom he raged with fury strange and blind;

"And from him came,

"As from the Pythian's mystic cave of yore,

"Those oracles which set the world in flame;

"Nor ceased to burn till kingdoms were no more."

This "self torturing sophist" never could so utterly destroy his innate sense of the beautiful or the grand as not to admire it whether he saw it in the opening flower, the lofty mountain, or the page of history though it might be the page of inspiration. We cite his confession the more willingly because of the care which he has himself taken to place it on record. In his "Emilius" or "Treatise of Education," perhaps the least exceptionable of all his works, speaking as if to a son or a young friend whom he would aim to instruct, he gives this remarkable and impressive testimony to the truth and excellence of Christianity and to the divinity of its author.

"I will confess to you, that the majesty of the Scriptures strikes me with admiration, as the purity of the gospel hath its influence on my heart. Peruse

the works of our philosophers with all their pomp of diction; how mean, how contemptible are they, compared with the Scripture! Is it possible that a book at once so simple and sublime should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? Do we find that he assumed the air of an enthusiast or ambitious sectary? What sweetness, what purity in his manners! What an affecting gracefulness in his delivery! What sublimity in his maxims! What profound wisdom in his discourses! What presence of mind, what subtilty, what truth in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live and so die, without weakness and without ostentation? When Plato described his imaginary good man loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he describes exactly the character of Jesus Christ; the resemblance was so striking that all the Fathers perceived it.

What prepossession, what blindness must it be to compare the son of Sophroniscus to the son of Mary? What an infinite disproportion there is be-

tween them! Socrates, dying without pain or ignominy, easily supported his character to the last; and if his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice: he had only to say what they had done, and reduce their examples to precepts. Aristides had been just, before Socrates defined justice; Leonidas gave up his life for his country, before Socrates declared patriotism to be a duty; the Spartans were a sober people before Socrates recommended sobriety; before he had even defined virtue, Greece abounded with virtuous men. But where could Jesus learn, among his compatriots, that pure and sublime morality of which he only hath given us both precept and example. The greatest wisdom was made known amidst the most bigoted fanaticism, and the simplicity of the most heroic virtues did honor to the vilest people on the earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus, expiring in the midst

of agonizing pains, abused, insulted, cursed by a whole nation, is the most horrible that could be feared. Socrates, in receiving the cup of poison, blessed indeed the weeping executioner who administered it; but Jesus in the midst of excruciating tortures prayed for his merciless tormentors. Yes, if the life and death of Socrates are those of a sage, the life and death of Jesus are those of a God. Shall we suppose the evangelic history a mere fiction? Indeed, my friend, it bears not the marks of fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that of Jesus Christ. Such a supposition in fact only shifts the difficulty without removing it. It is more inconceivable that a number of persons should agree to write such a history, than that one only should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel; the marks of whose truth are so striking and inimitable that the inventor would be a more astonishing character than the hero."

"Is Saul also among the prophets?" might justly be asked in view of these sentiments coming from

the pen of the unbelieving Rousseau. No wonder that Voltaire, D'Alembert and other infidels of the day should have been so vexed and irritated with him for having made such an unlooked for confession, that they had almost disowned him from their infidel brotherhood. He presents to us, and in a very striking manner, those strong arguments, taken from the internal evidence on behalf of the gospel, which no ingenuity has ever been able to refute; he acknowledges that he felt their force; and yet he still persisted in infidelity, and spent his subsequent life in efforts to malign and destroy the religion, to the truth of which he had borne such unequivocal, and as he says, such heartfelt testimony.

Such proofs of insincerity, of deliberate violence to their own convictions, as we have given from the lives of Hume and Rousseau, might be greatly multiplied; and they throw a dark, dark shade, not only on Infidelity, but on the infidel himself. They betray a want of honesty, and a disregard of truth, which if practiced in the ordinary concerns of life would go far to banish a man from respectable society. It has been said of Gibbon, that he assails Christianity with the temper of a man who sought

to resent a personal injury; and the sentiment is but a fair verdict concerning infidel writers generally. They act under a bias that would exclude them from passing judgment on a question at issue between man and man in a court of justice. They feel that they have a personal controversy with the Bible, and they aim to discredit it as a measure of self-defence and self-justification.

“With such a temper apparent,” says the venerable Wilson, in his lectures on the subject, “I have a key to the secrets of their unbelief.”

“I see one writer speaking of the life and discourses of our Saviour with the ignorance and buffoonery of a jester, and asserting that ridicule is the test of truth; I want no one to inform me that he is an unbeliever.

“I see another virtually denying all human testimony with one breath, and with another defending suicide and apologizing for lewdness and adultery:—I do not ask if he is dissatisfied with the Christian evidence.

“I see a third, after composing a work full of hypocrisy and deceit on the subject of religion, publishing it to the world on the persuasion of having

heard a voice from heaven. I observe another explaining away the historical narrative of the Old Testament as a mere mystical representation of the signs of the zodiac. I see a late noble poet betraying, throughout his profligate writings, caprice and vanity, self-conceit and misanthropy, together with an abandonment of all moral feeling. I want no one to explain to me the sources of the unbelief of such writers.

"I turn to our modern historians, and I mark their blunders in whatever relates to religion, their inconsistencies, their misrepresentations, the impurities which defile their pages, their vanity and self-confidence, and the malice and spleen with which they pursue the followers of Christ. I ask no further questions.

"I open the works of the German infidels, and find the index of their true temper in the follies and absurdities with which they are content to forsake all common sense in their comments on the sacred text, and to exhibit themselves as the gazing-stocks of Christendom.

"I cast my eye on the flippancy of the French school of irreligion, and see such entire ignorance of

the simplest points of religious knowledge, such gross impurities, connected with blasphemies which I dare not repeat; I see such an obvious attempt to confound truth and falsehood on the most important of all subjects, and such a bitterness of scorn, a sort of personal rancour against the Christian religion and its Divine founder, as to betray most clearly the cause in which they are engaged. I take the confession of one of their number, and ask whether, in such a temper of mind, any religious question could be soundly determined. 'I have consulted our philosophers, I have perused their books, I have examined their several opinions, I have found them all proud, positive and dogmatical, even in their pretended scepticism; knowing every thing, proving nothing, and ridiculing one another.'.....' If our philosophers were able to discover truth, which of them would interest himself about it? There is not one of them, who if he could distinguish truth from falsehood, would not prefer his own error to the truth that is discovered by another. Where is the philosopher, who for his own glory would not willingly deceive the whole human race.'"

We are aware of the show of indignant feeling with which we have been told, it is not to be endured that such authors as Bolingbroke, Hume, and Gibbon should be charged with unfairness and dishonesty in their writings. But we have the facts, facts which speak for themselves, and by every righteous tribunal they will be pronounced decisive in the case. It is no pleasant labor thus to unmask opposers. We would prefer to leave their honesty unimpeached, and to meet them in a fair trial upon the strength of their arguments. They have not us to blame if we go farther back. They have themselves invited it. They have themselves put on record the proofs of their insincerity and inconsistency.

We know not indeed how far men may go in deceiving themselves, and thus at last become less dishonest because so blinded in their delusions as to have lost the power to discriminate clearly between truth and error. A man may so effectually destroy his own power of vision as to believe it to be dark night long after the rising sun has declared it to be clear day. Our Maker has made it a fixed law of our being that we cannot persist in abusing

or perverting any of the faculties he has given us without in the end destroying them. He has assured us that when men receive not the love of truth that they might be saved, for this cause he sends them strong delusions, that they should believe a lie. "There is a principle of belief implanted in our nature that seeks to avenge itself on the infidel for the wrong done to his own soul when he turns aside from reposing confidence in Him who is truth itself; and we have examples constantly occurring to show that when a man has rendered himself sceptical as to Divine Revelation, he is often left, as a just punishment, to become the dupe of the most gross absurdities. Indeed the most gross delusions of unreasoning, blind superstition, have been fully equalled by the weak credulity of those who have become most deeply involved in the mazes of infidelity. It was said of the notorious Vossius, who dishonored the name of a venerable father by his licentious and hardened irreligion, that he stood ready to believe any thing and every thing, except that the Bible was true; and that his faith was generally strong according as the falsehood was glaringly absurd.

This discreditable weakness of mind had become so conspicuous and general among the sceptics of Shaftesbury's day, that notwithstanding his well known sympathy with them in their unbelief, he tells us in his "Characteristics," "For my own part, I have ever thought this sort of men to be in general more credulous, though after another manner, than the mere Vulgar. Besides what I have observed in conversation with men of this character, I can produce many anathematized authors, who, if they are wanting in true Israelitish faith, can make amends by a Chinese or Indian one. If they are short in Syria, or Palestine, they have their full measure in America or Japan. Histories of Incas or Iroquois, written by pirates and renegades, sea-captains and trusty travellers, pass for authentic records, and are canonical with the virtuosos of this sort. The Christian miracles may not so well satisfy them; but they dwell with the highest contentment on the prodigies of Moorish and Pagan countries."

Had Shaftesbury lived in a later generation he might have confirmed his remarks by examples seen in high places of power where he would scarcely

have expected to find them. Frederick of Prussia was anxious to be known as the great infidel of his time. He seems to have counted it a greater honor to be the friend and disciple of Voltaire than to be the conqueror of Austria. And yet, although he could fill Europe with the fame of his skill and courage as a warrior ; while he was scoffing at the solemn truths of Christianity, he was the trembling dupe of judicial astrology : and the dread of a prediction uttered by a Saxon fortune-teller, to whom he was led by the craving of his nature for something to believe, so affected his mind as often to render him utterly unhappy and insufferably petulant and tyrannical.

But whatever such men may have done by perverseness and obduracy of heart to impair their powers of discriminating truth from falsehood, and to bring on themselves a judicial blindness respecting the word of God ; none of them can plead that they were " born blind." The innate power of conscience, which is given by our Creator to every intelligent being, cannot be subdued except as the consequence of long and repeated violence ; and there is a self-evidencing power in the light of christian

truth, like that coming from the sun in the heavens, which makes itself more or less known even to those who would turn away from it. They may shut up or cast away the Bible; but they will feel its influence in the very atmosphere of a christian community. Its memorials meet them in every recurring sabbath, in every house of public worship, in every institution which distinguishes a christian people from a nation of pagans; and the monitor within will make a response to these signs from heaven that meet it from without. Hume confesses concerning himself, as we have seen, that at the very time when he was giving out his lessons of infidelity to the world, his inmost thoughts, in his hours of sobriety and reflection gave a very different testimony. Much as he might endeavor to shut religion out from his mind, there were seasons when he felt constrained to think of it, and to think as other people thought, of its value to our world of sin and sorrow. But these convictions seem to have become more and more faint, according as they were often resisted, until finally the deadly stupor of infidelity gained supreme control of the man who had labored to cherish it.

We have no doubt there were external circumstances in the lives of such leading infidels as we have named, which combined with depravity of heart to confirm them in their hostility to Christianity, perhaps to embitter it. There were events in the life of Hume, which may have had this sinister influence on his mind. Surprising as it must appear, after he had betrayed his infidelity, and when he had so degraded his own sense of right and wrong as to write essays vindicating suicide and other enormities, he twice offered himself as a candidate for the Chair of Moral Philosophy. His first application was for the professorship in the University of Edinburgh; and when he had been rejected by that venerable seat of learning, as if determined to brave public sentiment, he afterwards applied for the same appointment in the University of Glasgow. The community were amazed at his hardihood and presumption in supposing that an avowed unbeliever in Christianity could be chosen to teach morals to the youth of a christian nation. He complained that he was treated with injustice, inasmuch as he had published volume after volume to which no exception could be taken, and that even

if a few pages of reprehensible matter had escaped him, it was unreasonable to condemn him on account of so small a part of what he had written. On one occasion when he was thus pleading his own cause, one of the company replied to him "Sir, you put me in mind of a Notary Public who having been condemned to be hung for forgery, lamented the hardship of his case; that after having written many thousand inoffensive sheets, he should be hanged for one line." Happily for the cause of truth and of morals, the appointment was in the hands of those who could not be persuaded to consider either forgery or blasphemy against God and His holy word as matters of small moment; and Hume was shut out from a place which he so pertinaciously coveted, but so little deserved. As might be expected, the clergy, in discharge of their duty, were both earnest and indignant in resisting his applications; and it is not surprising that a man of Hume's temperament should wish to visit on religion itself, the resentment which he was not slow to avow against its ministers and advocates.

It may well be supposed too that the minds of both Hume and Gibbon, especially the latter, be-

came more and more estranged from Christianity by their intercourse with the leading savans of France. In their days, France was one vast hot bed of impiety and infidelity, of sparkling intellect and profligate manners. It set the fashion not only in the world of gaiety, but in the world of philosophy. So alluring did Hume find his position when he was in Paris, that he had a strong inclination to make it his home for life, notwithstanding his attachment to his friends in Scotland. Gibbon's love of France amounted to such a passion, that he preferred writing in the French language rather than in his own. His exclamation when he met with Voltaire was—"Virgilium vidi tantum;" and to such a ridiculous length did he carry his desire to appear at home in every thing which was French, that his friend Mme. DuDeffand remarked, she was often on the point of saying to him, "Don't give yourself so much trouble; you deserve the honor of being a Frenchman." It is a melancholy proof that a nation has reached the last stage of moral delinquency, and the contagion becomes doubly dangerous, when the poison of impiety strikes as deep into the minds of women as of men. It was remarkably so

at this time in the French nation; and no one can peruse the biographies of Hume and Gibbon without perceiving that whenever they came out from the dicentious and brilliant salons of Paris, they had fallen from bad to worse. But among the external causes of the widespread infidelity which showed itself not only in Hume and Gibbon, but also in many of their contemporaries, we must not fail to mention the low state of religion which then prevailed to a lamentable extent. It is a truth which cannot be too often repeated or too solemnly urged, that the strength of Christianity to "still the enemy and the avenger," and "put to silence the lying lips," is never so irresistible as when displayed in the purity and filial devotedness of Christians. When the church "looks forth as the morning, fair as the moon, clear as the sun," she is also "terrible as an army with banners;" and goes forward, like her Lord, conquering and to conquer. If all is well within, she has nothing to fear from without, "though an host should encamp against her." But widely different was her condition at the time of which we speak. With the exception of a comparatively few redeem-

ing points, the picture was gloomy and forbidding throughout the wide territory which had once owned the sway of Christianity, and still claimed to pass under her name. In some lands she was disfigured by superstitions that brought her worship into close affinity with the corrupt rites of Paganism; and in others she was enervated and depressed under the weight of cold indifference or proud unmeaning formalism. She had not yet felt the influence of the burning and shining lights which have since arisen to restore her to herself, and wake her up to the duty not only of repairing her own desolations, but of making the aggressive inroads on the kingdom of darkness which are both the index of her strength and the sure means of increasing it. "While men slept" in this deep slumber, the tares of impiety and infidelity were sown broadcast, especially throughout the nations of the Old World; and we must lament that among those whom we find sleeping at their posts, are men who were distinguished for their official station and extensive influence; and yet, when weighed in the balances are found greatly wanting in the spirit of firmness and decision with which they ought to have rebuked

the open enemies of the faith they were appointed to defend and vindicate.

But in whatever degree external circumstances or the state of the times may have influenced the ultimate views of infidels, it is too plain to be questioned, that their infidelity had its origin and its chief aliment in an "evil heart of unbelief." The Bible which they assailed explains their case and unfolds their motives, when it tells us "they loved darkness rather than light, because their deeds were evil;" "having their understanding darkened, because of the hardness of their heart, they became vain in their imaginations;" "professing themselves to be wise, they became fools." And from the language which the Apostle here uses, describing their ambitious desires to be noted for superior wisdom, we are reminded, that, if among the unworthy motives which excited their hostility to religion there is one which seems to have obtained the greatest ascendancy, it is that prurient ambition for distinction in knowledge which was man's first sin against his Maker, and is frequently the last which will yield to the power of the Gospel. Like Simon the Magician, the first of their race on record in modern his-

tory, "giving out that himself was some great one," they were captivated with a desire of exhibiting themselves as great; great in the enlargement of their views, the fearlessness of their inquiries and the extent of discoveries which they hoped would overturn the received belief of former days.

This dangerous ambition is peculiarly the besetting sin of active minds in early life. Happy for those who, in the formation of first opinions on great subjects, are under the influence of guardians and instructors whose sober and experienced judgment may avail to chasten these ardent aspirings, and implant in the heart that humility and becoming self-distrust which are the beginning of true wisdom. Had a wise and timely control, by some parental hand, been exercised over the minds of Hume and Gibbon, how different might have been their course and their influence in the world! But unhappily they were left to themselves at the period of life when the self-sufficiency, of which we speak, was unchecked; and they fell easy victims to the temptation of thinking more highly of themselves than they ought to think. Hume, while in childhood, lost his father, and seems to have met with no one



who cautioned him against the absorbing desire to be known as a "discoverer in philosophy," which, as his friends admit, controled his tastes and pursuits before he had arrived at the age of manhood. Gibbon's father lived to see his son growing up to matured years; and yet, owing to various causes, he left the care of the boy to instructors who usually left him to take care of himself; the consequence was that his mind ran wild, and the ambition to master abstract questions became a passion with the lad. It is melancholy to see him, when yet in the greenness of his youth, grappling with subjects beyond his strength; and his mind becoming bent and distorted under burdens from which no kind and faithful hand came to relieve him, while no friendly voice was raised to rebuke the presumption which so overtasked his faculties. Speaking of his residence at Oxford as a student in Magdalen College, and of the entire neglect with which he was treated by the Professors, he tells us in his *Memoirs*, "From my childhood I had been fond of religious disputation; nor had the elastic spring been totally broken by the weight of the atmosphere of Oxford. The blind activity of idleness

urged me to advance without armour into the dangerous mazes of controversy; and at the age of sixteen I bewildered myself in the errors of the Church of Rome." In this way his mind wearied itself into confirmed disease, and arrogantly conceiving that no one ought to believe what he could not comprehend, he threw aside one set of opinions after another, till he became self-schooled into a scepticism that grew with his growth, till he rose to be one of the most dangerous foes which Christianity has ever encountered.

From such a neglected soil have sprung up, in different ages of the world, many of what Sir Thomas Brown calls "the sturdy doubts and boisterous objections wherewith the unhappiness of our knowledge too nearly acquainteth us, and which are to be encountered, not in a martial posture, but on our knees." "Keep back thy servant from presumptuous sin," is the prayer of the man after God's own heart; and we can scarcely conceive of any sin more presumptuous or offensive than the spirit of pride and self-sufficiency with which men have too often professed to inquire into the truth of God's word. The challenge is addressed to all created in-

telligences, however high, whether of man or of angel, "Can'st thou by searching find out God? can'st thou find out the Almighty unto perfection? It is high as heaven; what can'st thou do? deeper than hell; what can'st thou know?" As a fit response to the overwhelming inquiry, we may well exclaim with Paul, "Oh the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things: to whom be glory forever. Amen." No man can be suitably prepared for learning the Divine Will, or inquiring into it, till he imbibes the feeling portrayed in the solemn and impressive words of our Lord, "Verily, I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." "The secret of the Lord," says the Psalmist "is with them that fear him, and he will show them his covenant. The meek will he guide in judgment, and the meek will he teach his way." And as this meekness, this

childlike docility is the spirit befitting even the greatest and the wisest of men, when they would be made wise unto salvation; never does human greatness appear so ripe and attractive, as when we find it seated at the feet of Jesus, confessing its own weakness and ignorance, and asking help and wisdom from Him who is the Light of the world. Few men have exercised so powerful a sway among the learned around him as Dr. Samuel Johnson. But notwithstanding the high renown which he gained for eminence in literature, he seems to have his highest claim to our admiration, when we hear him offering this prayer to God, in which we should all desire to join:

“O Lord, my Maker and Protector, who hast graciously sent me into this world to work out my salvation with fear and trembling, enable me to drive from me all such inquiet and perplexing thoughts as may mislead or hinder me in the practice of those duties which thou hast required. When I behold the works of thy hands, give me grace always to remember that thy thoughts are not my thoughts, nor thy ways my ways. And while it shall please thee to continue me in this

world, where much is to be done, and little to be known, teach me, by thy Holy Spirit, to withdraw my mind from unprofitable and dangerous inquiries; from difficulties vainly curious; and doubts impossible to be solved. Let me rejoice in the light which thou hast imparted: let me serve thee with active zeal and humble confidence; and wait with patient expectation for the time in which the soul which thou receivest, shall be satisfied with knowledge. Grant this, O Lord, for Jesus Christ's sake. Amen."

THIRD LECTURE.

Learned Men who have embraced Christianity.

Matthew, ii. 1, 2.

“ There came wise men from the East ; saying, Where is he that is born King of the Jews ? for we have seen his star in the East and are come to worship him.”

It is a beautiful idea of the Ancients, that the most venomous serpents which infest our earth are to be found only in those regions which abound with the most sovereign antidotes to their poison. Whether this be true or untrue in the world of nature, it is a principle which prevades the moral creation. Evil always has its limits. It never can become either perpetual or unrestrained. It sometimes comes to an end from having in itself the elements of self-combustion ; and is destroyed by a process resulting from its own nature. At other times, by its encroachments on every thing high

and holy, it awakens a resistance which overpowers and crushes it by the hands of those whom it had aimed to destroy. To both these causes it is perhaps owing, that the triumphs of infidelity have always been short, and that in the end it has met with overthrows so complete and decisive. But friends of the truth who are faithful to every trust, will not allow error to live until it may die out of its own accord, or perish by the laws of its own nature. However short may be its life, the evil fruit which would spring from it, might last forever; and accordingly, as you will see from what we are now to set before you, wherever infidelity has sown its seeds; like the fabled teeth of the dragon, they have started up into armed men; men who could not be impelled to turn their weapons against each other, but men armed in the panoply of truth, to make war in its defence and for its wider dominion.

We cannot be said, in our former Lecture on the subject, to have done injustice to infidelity by an unfair exhibition of the force it can array in its defence. We have not raked up from the kennel the low and debased who are found on its side: nor have we called forth from the dens of pollution, the

scurrilous, noisy and reckless revilers of Christianity, who station themselves under the infidel banner. We have passed by this motley and loathsome host in silence. We have presented to view only the chosen and acknowledged leaders of infidelity, its ablest and most distinguished advocates; and in our view of their learning and their lives, their scepticism and its causes, we have aimed to give them full credit for whatever they may claim, either in learning or in character. But having thus surveyed the strength of those who have set themselves against us, let us now turn to the ranks of the learned, who appear under a different banner and animated by a different spirit. Their banner is the cross, with its motto—"In hoc vinces;" and their spirit, love to the truth and to Him who has revealed it for the salvation of a lost world.

Let me here observe, that in the array of names which I am about to set before you, for the sake of argument, I will not take into the account any of those who have been known as ministers of the Gospel, however they may have been distinguished for their scholarship and learning. And yet let me not be understood to admit, that as a body the

clergy are to be held of small moment to the cause of letters and science. I cannot be accused of undue partiality for my own profession, when I claim, that if the learning of the clergy were to be swept away from the mass of human knowledge, it would leave a chasm, "a great gulf that could not be passed over" for generations to come. Even in that age of the world, when, as a Profession, they were far from being what they ought to have been, they were the chief, if not the sole preservers of letters. "The Dark Ages" but too well deserve the name. But though they were dark, they were not without gleams of light. The darkness was not Egyptian, a blackness that was total and unrelieved. There were stars, if nothing more, in the expanse above us. And it was the clergy, as is held in remembrance by their very name, who kept the light of knowledge from utter extinction in that dreary night of intellect.

Nor are we indebted to them only for the industry with which they preserved the materials of classical learning, both Greek and Roman. Physical science has always been largely a debtor to their labors. Six hundred years ago, or about the middle of

the thirteenth century, Roger Bacon gave to the world his work, which obtained for him the title of "the Wonderful Doctor," in which we find the first movements towards several of those discoveries which have since revolutionized the face of the civilized world. Long before gunpowder was known in the art of war, he foretold "a substance may be prepared which even in very small quantities will produce a loud report in the air, kindle like a train of fire, and be able to destroy whole castles and armies." He was the first to teach that "we may cut or shape glasses so that some of them will enlarge objects, or bring them nearer, and others will diminish or remove them farther; some will make them appear upside down, others right them again." Here you find the germ of the telescope and microscope, which have immeasurably enlarged the limits of knowledge both in the terrestrial and celestial worlds. To mention only one other suggestion of his busy and prolific mind. "It is possible," he declared, "to build ships that might be managed by one man, and surpass in swiftness all ordinary vessels, even if full of rowers. Moreover, a kind of carriage may be constructed, which without being

drawn by horses could go over an incredible space." The steamers and the locomotives, which are the boasted inventions of our day, are, as you here see, only the realization of Roger Bacon's original conceptions, the fulfilment of his bold predictions. Owing to the darkness of the age in which he lived, this far-sighted philosopher, whose diligent studies and skilful experiments led him to discover that such powers lay hidden in the bosom of nature, barely escaped being put to death as a magician. But notwithstanding the suspicions and reproach which he had to encounter; he brought to light what may be viewed as the first chapter in that long list of scientific discoveries which have ever since been in progress, and are yet to be carried on until every power of nature shall be subdued to the services and comfort of man. And yet, though persecuted by his mistaken and narrow minded brethren, he still avowed himself to be one of the clergy, and that he wished to be always known and numbered as belonging to the sacred profession. Nor should I fail, in this connection, to mention at least one more example in the history of truth and knowledge, where we find the clergy taking the lead.

It was mainly to such men as Luther and Calvin, and Knox and Cranmer, that we are indebted for that emancipation of mind, known emphatically as the Reformation, and which at the close of the "Dark Ages" led to new and enlarged views not only in religion, but in philosophy, and in all the civil and social rights which exist between man and man.

But much as the clergy have done for the extension of knowledge in every department of learning, and many as are the examples we might cite from them who have stood high in letters as well as in religion; we will forego at present all allusion to them, when we speak of distinguished scholars who have been intelligent believers in Christianity. It shall not be said that we derive our testimony from men who are influenced by the spirit either of their caste or their craft, as the official defenders of Revelation. We confine ourselves to the laity; and even then, the difficulty lies in determining whom to select out of so great a number of illustrious witnesses.

As a prelude to the high names which I am about to recite, I should perhaps refer to some of

the most distinguished sages of antiquity, who have expressed in strong and pathetic language not only their longing desire to know what the gospel teaches, but also their full conviction that such knowledge could be revealed to man only by his Maker and Preserver. "Athenians," said Socrates, "you must wait till a personage appear, to teach you how you ought to conduct yourselves towards God and towards man." "When," he adds "O, when shall that period arrive;" and when asked by Alcibiades, "Who is he that shall thus instruct mankind?" Socrates replied, "It is he who now takes care of you and is concerned for you."

"I have entered the world in sin," said the famed Aristotle, "I have lived in ignorance, I die in perturbation. Cause of causes pity me!"

In such affecting language did these venerable sages, the philosophers and leading minds of their day, confess and lament their ignorance of what they were anxious to know as moral and immortal beings. Such were their heart-felt longings for a revelation of grace and truth from God, which should guide them in duty while they lived, and give them a sure and steadfast hope for eternity when they

died. They had pursued their diligent inquiries far as unaided reason could carry them; but in the end, they “could rather feel after God than find him;” and the more they knew concerning Him from his works, the more sensibly did they realize their need of that knowledge which they felt could be learned only from his word. They longed for the Bible, and to know what the Bible reveals; and could such men as Socrates now speak from their graves, how would they put the hardened infidel to the blush, as they would rebuke his impiety and blasphemy in turning his back on this precious volume, which they would have given worlds to possess.

But leaving behind us lands covered with the darkness of paganism, let us turn to nations which have been visited with the day-spring from on high. Let us look at some of the luminaries in letters and science, who have enjoyed the light of the Gospel, and see how they regarded it.

The text reminds us that when the Saviour was a new born babe and cradled in a manger, “Wise men from the East,”—men devoted to the philosophy then prevailing, honored and owned Him as the

Desire of nations and the Saviour of a lost world.⁸ As we proceed, you will find that the star which at the dawn of the Christian era thus led men of learning to the feet of the Redeemer, has not yet disappeared, or failed to fulfil its high office; and as the space to which I confine myself will not allow me to enumerate the names of illustrious scholars who followed its guidance in the earlier ages of Christianity, let us at once come down to times more modern and more familiar.

I will begin with Poetry; and the Muse I will here present to your view, is

“No reeling Goddess with a zoneless waist.”

We leave the inspiration derived from so feculent a source to those who, in their ribald verse, have dishonored the Muse by the impieties to which they have degraded her. We read from a roll containing only the names of those who have sung in strains which have been equally an honor to poetry and to themselves. Has infidelity its Spenser, its Tasso, its Watts, its Young, its Cowper, its Scott; or more than all, its Milton, the Prince of Poets, who

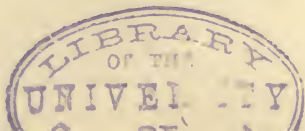
accounted it the highest privilege of his Muse, that she came from

“Zion’s hill—or Siloah’s brook, that flow’d fast by the oracle of God.”

Or has the cold creed ever awakened in the science of music, so nearly allied to poetry, masters who have created the rich and majestic melody of Handel, Hayden, Mozart? Or if we pass to men whose polished minds have added to the graces of poetry, the sweetest specimens of prose in the whole range of belles-lettres; has infidelity ever produced its Addisons, its Beatties, its Goldsmiths? Or has it in general literature, a man to place side by side with Samuel Johnson?

If we come to the arts; has infidelity its Christopher Wren in architecture; its Raphael, Reynolds, or West, or Ashton in painting; its Angelo, Canova, or Thorvaldsen in sculpture?

If we pass into the regions of political science or political rule, has infidelity statesmen, who in sound views and wise measures for the welfare of nations, can equal Grotius, Selden, Montesquieu, Raleigh, Burke, Pitt; or a man, we should still



more revere, Washington, to whom I may now add Clay and Webster?

✓ In the noble profession of Law, can she furnish us with a Blackstone, a Hale, a Somers, a Mansfield, a Marshall, a Story, a Kent?

✓ Nor would I pass by the Medical Profession, in which is centred the knowledge so important to life and health. Much as infidels have claimed from some distinguished members of the healing art, where are their men who can take rank with Harvey, Sydenham, Boerhaave, Gregory, Goode, Cooper and Rush?

✓ But to philosophy properly so called, they would perhaps wish to lead us. And so be it. We are ready to follow them to any region of learning or knowledge. We will go back then to the age when the father of sound philosophy gave the first great impulse to the human mind, that has done so much to free it from the bondage of former generations. ✓ Has infidelity a name among his contemporaries, to compare with Lord Bacon? Or has it among the philosophers of that century, those whom it can ✓ rank with Newton, Boyle, Locke or Leibnitz? Or in later days, has it men who in ripe scholarship

and deep researches can equal Sir W. Jones, Dugald Stewart, Davy, Herschel, Cuvier, and others of equal distinction both at home and abroad, who are still living, and whom for that reason, delicacy forbids me to mention?

I might extend this list until I had rendered the catalogue wearisome to your patience. But I would not confine myself to a mere enumeration of names, however great. I would better deserve your attention by turning back and showing you what some of these men have done, and where, by universal consent, they stand in the world of knowledge.

Who then was Bacon? The name had not been rendered less illustrious by descending from the clergyman of the thirteenth century to the philosopher of the sixteenth. Lord Bacon was a great liberator of literature, from the tyranny of form and theory. The scholastic rules of reasoning which had prevailed previous to his day, were to the minds of men what the coat of mail was to their bodies, excellent for defence as warfare was then practised; but an encumbrance to the limbs of a warrior, and a hindrance to his movements, when called to act for an object, or in circumstances not

foreseen. Bacon created a new era in knowledge, by teaching men how to use their faculties with more freedom and effect. He did even more in philosophy than Columbus did on our globe; for he not only showed how new worlds of knowledge may be discovered, but also how all their treasures may be approached and applied to promote every great interest of man. He turned upon the School-men and asked, "Is truth ever barren? Are we the richer by one poor invention by reason of the learning which has been for these many hundred years?" And if "he found knowledge barren he made it fruitful." He not only taught that philosophy should be drawn from facts; but he also showed how to use ascertained facts, so as to impart new clearness, force and value to philosophy. He gave new meaning to the maxim, that "knowledge is power;" and it is from the spirit of life which he breathed into learning, endowing it with "a living soul," that we have seen her, ever since his day, gradually reaching and subjecting one element of nature after another to the welfare and happiness of the human family. But with all this eminence as a philosopher, no one ever showed a more profound and

intelligent faith in the Bible than Lord Francis Bacon. Among the memorable sayings in which his wisdom and learning lie embalmed for future generations, we find nothing more impressive than his prayer,—“Thy creatures have been my books; but thy scriptures much more. I have sought thee in the courts, fields and gardens; but I have found thee in thy temples.”

Who was Milton? As a poet he had no compeer. Homer and Virgil may share the laurels of antiquity between them, but the higher honor assigned to Milton, in the lines of Dryden, is not to be questioned;—

“Three poets in three distant ages born,

Greece, Italy and England did adorn;

The first in loftiness of thought surpast;

The next in majesty, in both the last.

The force of nature could no further go;

To make a third she joined the other two.

But the poetry of Milton is not the only product of his surpassing intellect which entitles him to the grateful admiration of his race. He was among the first and best writers who explained and vindicated those great principles of civil and reli-

gious freedom which have borne their ripe fruit in the liberty and independence of our own happy land. Need I say what he thought of Christianity whose "Paradise lost" and "Paradise regained," are one continued tribute of reverence to the great truths of the gospel? And yet so full to the purpose of meeting objections of the scoffer, are the following sentences, that I cannot deny myself the pleasure of quoting them. "God having to this end ordained his gospel to be the revelation of his power and wisdom in Christ Jesus, this is one depth of his wisdom, that he could so plainly reveal so great a measure of it to the gross, distorted apprehension of decayed mankind. Let others therefore dread and shun the Scriptures for their darkness; I shall wish I may deserve to be reckoned among those who admire and dwell upon them for their clearness."

I will next ask who was Sir Isaac Newton? Had his theory of light and colors been his only achievement, he would have deserved a high place among Natural Philosophers. But when to these you add, not only his advances in Mathematical science, but those vast discoveries in Astronomy,

which render us familiar with the laws and movements of the countless worlds which surround our own, there is a grandeur attached to his name, to which every one loves to render homage. He seems to have overleaped, at a bound, the obstacles which had arrested the progress of other men in their investigations; and so quick and vigilant was his spirit of observation, that from the fall of an apple in his garden, he first caught the idea which explains the revolutions of sun, moon and stars. And yet, no day was allowed by Newton to pass by without refreshing his spirit by a devout perusal of some portion from the Holy Bible. So great was his love and reverence for it, that he never would allow an unbecoming reference to be made to it in his hearing, without a solemn rebuke; and engrossed as he was in philosophical pursuits, and high as was the eminence to which they had raised his name, yet he spent some of his best days in the study and elucidation of the sacred volume. As if ambitious to place on record his supreme regard for the Bible, he has told us "I count the Scriptures of God to be the most sublime philosophy. I find more sure marks of au-

thenticity in the Bible than in any profane history whatever."

Who was Locke? The first man who applied the canons of philosophy, as set forth by Bacon, to Metaphysical Science, exhibiting the powers and laws of the human understanding in a form which enabled men to know themselves. And if the superb structure which he reared, has since undergone modifications and changes, we owe these finishing improvements to a scholar of a recent day, who vies with his great predecessor in the profound homage which both render to the value and sacredness of Christianity. The testimony of Locke to the Bible, remarkable for truth and brevity, and comprehensiveness, has been so often quoted as to render it familiar to you all. "The scriptures" he says "have God for their author; eternity for their object; and truth, without any mixture of error, for their subject matter."

Who was Sir William Jones? A master mind of the first order. Though he finished his career before he reached the age of half a century, he was confessedly the first man of his day in the variety and extent of his learning. The accomplished

jurist, and ripe scholar in the laws and literature of England, he became the pioneer of European learning into the rich and splendid regions of intellect found among the nations of Asia; and from their languages and their laws, their poetry and philosophy, he brought tribute alike valuable and unexpected to the cause of science and letters. But when he had made himself familiar with the labors of the greatest and purest minds both of Asia and Europe; and with a keen relish for their various beauties, could attribute to each their just measure of praise; when he speaks of the Bible, he tells us that "the Scriptures, contain, independently of their divine origin, more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains both of poetry and eloquence, than could be collected from all other books that were ever composed in any age or in any idiom. The two parts of which the Scriptures consist, are connected by a chain of compositions which bear no resemblance, in form or style, to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning. The antiquity of those compositions no man doubts;

and the unrestrained application of them to events, long subsequent to their publication, is a solid ground of belief that they were genuine productions, and consequently inspired." Not that he thought less of the diamond than of the casket which contained it. The doctrines of the Bible were as precious to his heart as the beauties of its style were grateful to his taste. One of the last gems which dropped from his cultivated mind is in the beautiful lines,

"Before thy mystic altar, heavenly truth,

I kneel in manhood, as I knelt in youth;

Thus let me kneel, till this dull form decay,

And life's last shade be brightened by thy ray;

Then shall my soul, now lost in clouds below,

Soar without bound, without consuming, glow."

To come to our own country: I will first mention a name which, if less distinguished among the learned, is universally known and recognized among the wise and great of his race. Shall I ask, who was Washington? or can I utter the words, until every one will have answered in the oft repeated language, "He was first in war, first in

peace, and first in the hearts of his countrymen." In our nation, he is a man standing alone, on a pedestal that can belong to none but himself. If there have been men who stand before him in brilliancy and quickness of mind, in extent of learning; where does he find a superior in the soundness of his opinion on every subject which he professed to understand; in his accurate judgment as to every thing which most concerned the welfare of men and of nations? But with that noble heart and clear head, Christianity was entwined as an element of his life. In his boyhood, its principles were implanted within him by his widowed mother, while she watched over him as her best earthly hope. In ripe manhood, you could see him, when at the head of our armies, going from the camp to sit down at the communion table, with a heart all melted over the emblems of a dying Saviour's love; and at this day, with the relatives who still survive him, is the Family Bible, bearing its many proofs of how often it had been perused, and how carefully he had treasured up the promises which sustained him in his peaceful death. In his various public acts, he was

studiously careful to proclaim his confidence in Christianity, not only as his own best hope, but also as the only hope of the nation. In his address to the civil authorities of the several States upon disbanding the army, at the close of the Revolution, he speaks in the devout language, "I now make my earnest prayer that God would have you, and the State over which you preside, under his holy protection; that he would incline the hearts of the citizens to cultivate the spirit of subordination and obedience to government, to entertain a brotherly affection and love for one another, for their fellow-citizens of the United States at large, and particularly for their brethren who have served in the field; and finally, that He would be most graciously pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine author of our blessed religion, and without an humble imitation of whose example in these things, we can never hope to be a happy nation."

You will not be surprised that in this connec-

tion I should refer to one whose recent death has made us a nation of mourners, and at whose grave the jealousies and strifes of political party have subsided into one sentiment of universal grief. Who was Daniel Webster? We all know where he stood as a man, a scholar and a statesman. He had no one above him. If it belonged to Washington alone to enjoy undisputed pre-eminence in peace and in war, and in the heart of the nation, it is equally true of Webster, that he had no superior in the Senate, at the Forum, or in the Cabinet councils of his country. Whenever he spoke, high and low, learned and unlearned, were anxious to listen. But never were his lips more filled with the majesty of truth than when he was about to take leave of the world, and of all the scenes of his former greatness. Not a power of his mighty intellect was impaired by the ravages of disease. He died as he had lived, the great man; but most and best of all, the humble Christian. When he had stood before the Senate in the plenitude of his strength, as the acknowledged defender of the Constitution, he was not more anxious that his language might be strong and his meaning

clear, than he was in his last days, when he gave his testimony to the truth and preciousness of the gospel, which reveals salvation for lost man through our Lord Jesus Christ. As a lasting and conspicuous memorial of the faith which supported his heart, living and dying, he directed the words of Scripture to be inscribed on his tomb,—“Lord, I believe. Help thou mine unbelief;” and there the inscription stands, to be known and read of all men, to prove his sincerity and humility as a believer in the only begotten Son of God.

Let us for a moment look back upon these distinguished men; and to enable us the more justly to appreciate the value of their testimony to the truth of Christianity, let us observe,

1st. That they are generally selected from those pursuits and professions which are best adapted to give enlargement and vigor to the understanding; to form its powers for sound and clear discrimination of truth from error. This, it must be confessed, is a habit or power of mind not always found in the secluded student, however deep or thorough his investigations. Too often theory is every thing with such men. The creations of their own minds,

are frequently the only creations which they relish. The fitness of things to the great purposes of life is what they do not always comprehend, nor love to contemplate. The consequence is, they often become "vain in their imaginations." Their minds become unsound. And from just this class of learned men do you find infidelity gathering up her favorite and most distinguished recruits. As every one knows, who is acquainted with the biographies of her Humes and Rousseaus; I might give you instance after instance, to show how often they rendered themselves even ridiculous by their weak credulity in the concerns of practical life. Not so with the bright constellation of witnesses which Christianity brings forward to testify on her behalf. Here we see not only men who in their day were prodigies of learning; but we find those also among them who have carried their well stored intellects into the active concerns of human welfare, and have taken a leading part in the improvement and government of mankind, in all their civil, political and social relations. We have accordingly shown you the very choicest of men, not only from the halls and groves of Phi-



philosophy, but from the Bar and the Bench, from the
 Camp and the Cabinet; men whose minds were
 accustomed to weigh in the balances of truth, both
 men and things; who could not only reason with
 clearness, but could act with energy; and from
 them all, especially from the best and greatest of
 them all, you have leading advocates and orna-
 ments of Christianity. Let me add,
 2d. And in the next place, several of these
 learned and distinguished men had once, or at
 times, been led to doubt, if not to deny the inspira-
 tion of the Bible. Their faith in the Scriptures
 therefore, was far from being the result of unthink-
 ing trust. It did not come to them as a matter of
 tradition. It was the fruit of careful investigation,
 and generally of such investigation, at a period of
 life when their faculties were well matured, and
 in the prime of their strength. Sir William Jones
 had filled the length and breadth of the land with
 his name, when feeling his mind unsettled or dis-
 turbed on the question by difficulties which had
 been artfully thrown in his way, he sat down and
 gave all his best powers to a careful examination
 of the subject; and became more than ever a firm

or believer in the Gospel, and so remained, until his death. The mind of Webster also had been liable occasionally to similar disquietude. "Philosophical argument," he tells us, "especially that drawn from the vastness of the universe, in comparison with the apparent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and re-assured me that the Gospel of Jesus Christ must be a Divine reality;" and to give lasting evidence of his final and settled convictions, he directed that this declaration should be engraven on his tomb, side by side with the words already quoted as a portion of his epitaph. Notwithstanding Dr. Beaty's strong faith in the Gospel, and his triumphant vindication of it against infidelity, many of his most intelligent readers have thought he was describing the conflict through which his own mind had passed, when he penned the beautiful lines in "The Hermit,"

"Twas thus, by the glare of false Science betray'd,

That leads, to bewilder; and dazzles, to blind;

My thoughts wont to roam, from shade forward to shade,

Destruction before me, and sorrow behind:

O pity, great Father of light, then I cried,

Thy creature who fair would not wander from Thee!

Lo, humbled in dust, I relinquish my pride:

From doubt and from darkness thou only canst free."

3d. We may further observe, that among the learned whom we have most prominently exhibited as believers in the gospel, are many who have distinguished themselves as innovators in science. We have often been told that if the world should see a day when the minds of men could be released from the trammels of tradition, and when reverence for usage and antiquity would yield to a spirit of free inquiry after truth, then the Bible, with other remnants of past ages, would be disowned. But, as we have seen, that desired day of intellectual liberation has been granted to our world, and has been produced by the labors of such intellectual reformers as we have been describing. They were indeed far from making a reckless and indiscriminate war on the opinions of those who had lived before them. They did not repudiate every thing that was old because it was old. But while they felt a deep and becoming reverence for the learning and for the men of former days; so far was it

from being the habit of their minds to submit blindly to the mere authority of antiquity and custom, they were the very men who took the first steps which disinthralled the learned world from its bondage to long established habits of thought and argument. So was it especially with Bacon, and afterwards with Newton and Locke, in their respective spheres of study and investigation, In Philosophy, in Astronomy, in Metaphysics, indeed throughout the whole wide range of learning, they broke down the barriers which from the days of Aristotle had greatly restrained and hindered freedom of inquiry; and they carried their investigations, with a fearless spirit, into regions which till then had been considered as alike unknown and forbidden to man. The great characteristic which distinguished these wonder working scholars lay in this undismayed and adventurous spirit, by which they gave new forms and larger growth to science, and exploded and exposed the delusions of former ages. But while in their new philosophy they grasped a lever like that of Archimedes, by which they moved the world of learning and overthrew error after error; what was the effect

of their new powers of reasoning when brought to bear upon the Bible? It stood before them as it has always stood before every one who would examine into its truth with sincerity and patient industry. Its stability and divinity were made only the more manifest by the new tests to which it was now subjected; and none among the learned or unlearned were more devout believers in its holy doctrines than the gigantic masters in learning, who seemed to have been born to liberate the world from the errors of former ages, and to enlighten it in the highest attainments of human wisdom.

4th. We may remark in this connection, that time, the great test of truth and wisdom, is continually furnishing new proofs, which show the superior soundness and wider compass of the learning that is arrayed on the side of Christianity. This will be more fully demonstrated as we proceed in the lectures we have prescribed to ourselves. But we will here cite an instance of it, which owing to the occurrences of our day has become remarkably striking. In the commentaries which Sir Isaac Newton has written on the Prophecies of Daniel, and on the Apocalypse, he

has occasion to speak of the rapidity with which events must be brought to pass, in order to prepare the way for the universal spread of the gospel at the time predicted; and he avows his belief that men will discover the means of passing from place to place with unwonted speed, perhaps at the rate of fifty miles in an hour. Voltaire in his self-conceit and hostility to religion scoffs at the suggestion, not only as a contradiction to the principles of sober sense and sound philosophy, but as a proof of the bewildering and entangling influence of Christianity on the mind of a great man. He does not question the services which Newton has rendered to the cause of philosophy, while devoting his mind to subjects of science; but he professes deep regret, to see the enlightened philosopher rendered a poor dotard by employing his mind in the study of the Scriptures. We now see the locomotive actually accomplishing as nothing rare or extraordinary all that Newton foretold; and can safely judge which of the two has the best claim on our confidence as a man of learning—Newton, the humble and sincere believer in the gospel, or Voltaire, the scoffing infidel.

Nor would we take leave of this incident without considering not only how strongly it reminds us of the fact, that profound learning has been generally if not universally found on the side of Christianity; but also how it illustrates the care and wisdom with which God in his providence has ordered the time and manner of bringing forth many of the best discoveries in science and art, so as most effectually to confound and put to shame the boastful objections of infidelity; a wisdom too, which, as we hope to show, both controls the important discoveries that are now essentially improving human comfort and welfare, and reaches even events comparatively minute and inconsiderable. It has been remarked as a singular coincidence, that the very same press which Voltaire employed at Ferney to publish many of his attacks on Christianity, was afterwards employed at Geneva for printing and disseminating the Holy Scriptures: and also that an estate which Gibbon purchased in Switzerland with the profits arising from his infidel publications, afterwards came into the possession of an owner who employed a large portion of the income accruing from it, to aid in

circulating the Gospel, which Gibbon had endeavored to undermine and discredit. "This also cometh forth from the Lord of Hosts, who is wonderful in counsel, and excellent in working." In his inscrutable ways he employs means both great and small, to show that his cause, like his church, is founded "on a rock, and that the gates of hell shall not prevail against it."

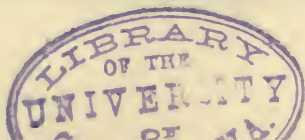
5th. Let me add in conclusion, that much as it may avail to put opposers to silence, when we find such men as those we have enumerated, avowing themselves the sincere advocates of Christianity; we should never forget that the paramount claim of this Holy Book upon our faith and love is too high and holy to be affected by any human authority, however great or venerable. The creed of these eminent scholars and philosophers borrowed no lustre from their names, but their names have derived imperishable lustre from their creed. The stars can impart no brightness to the sun, they can but tell of the effulgence and glory which belong to him by reflecting the light which they borrow from him, and in which they shine. And blessed be God, the light which spreads from "The

Sun of Righteousness," can reach the hearts of the learned and the unlearned, and can "turn them all from darkness to light, and from the power of Satan unto God." In times gone by, it has wrought its wonders of illumination and conversion, both "in the household of the Cæsars" at Imperial Rome, and among the barbarous slaves of her subjugated provinces; and while at this day it is subduing to the obedience of faith the mightiest minds, in nations most advanced in knowledge and refinement, it is also elevating the poor degraded African, from ignorance and brutality, and giving him a place among the heirs of immortality and glory.

Had every time-honored name which we have placed before you been arrayed against this holy volume, had all the learned of every age and every land combined, with one consent, to pronounce it folly and imposture; still our duty to receive it as the inspired word of God, "worthy of all acceptance," would not be the less solemn and binding; still it would not be the less precious to every one who has sins to be forgiven and a soul to be saved. Its strongest claim to bind the conscience and

rule the conduct, is derived not only from the external evidences of its truth, but from the imprint it bears as a part of its own essence, manifesting itself to the heart of the sinner as a revelation of mercy from God. "Thy word is light," and like the light shining from the heavens, it has a self-evidencing power, making itself known to everyone who has the faculty of sight. It comes to men finding them weary and heavy-laden, the whole head sick, and the whole heart faint; and it commends itself to their case, as a balm sent fragrant and fresh from the garden of God, to remove every variety of woe which sin has brought into our world.

Let us turn our thoughts for a moment to this aspect of our subject, and see what the gospel has done and is doing every day, as proof that it comes from above. It goes to the house of mourning, where the widow and fatherless are stricken down by a blow which has left them bereaved and alone, and it calls them to Him who is "a father of the fatherless, and a judge of the widows, in his holy habitation;" and there dries up their tears, and shows them how to find peace, which neither



death nor the grave can take away or impair. It enters the dark prison house, where the victim of cruelty and oppression lies chained and immured in his cheerless cell, and it spreads a light through his soul; till unconscious of his bonds, like Paul and Silas in the prison at Philippi, he sings praises to God, and turns his gloomy dungeon into the vestibule of heaven. It searches out the malady which man can neither inflict or remove, the pain of a conscience awaked to a conviction of sin against God; and when the tossed and agonized sinner can find no door of hope, no hand to heal in the wide world around him, it points him to the atoning "Lamb of God who taketh away the sins of the world;" and at the sight of the cross, and of the bleeding victim there, a sense of forgiveness from God scatters every cloud, and becomes within him a fountain of joy which even angels never felt. It comes to the heart sick with the cares and crosses of this world, sore and faint from being so often pierced by the broken reed on which it has leaned; and when the drooping sufferer, like the patriarch of Uz, would almost "choose strangling and death rather than life," it breathes re-

freshment and peace into his spirit, and pointing to the skies as his home, gives patience to wait for the hour when "the weary are at rest and the wicked cease from troubling." And when that last hour has come, the hour which awaits us, one and all, the hour when we must die, and when the soul within us, if left to itself, would shrink back from the darkness before it; then does the gospel shine alike before the learned and the unlearned, and brightening the vale before us, till it has changed the gloom of death into the brightness of immortality, we become lost in its glory, and exchange the sighs of pain and fear for the song of Moses and the Lamb.

These are the fruits of the gospel, well known and widely spread, and to these it makes its highest and strongest appeal, as proof that it comes from God. When its Divine Author came into our world, he proclaimed both his own character, and the object of his mission, in the heart-touching words—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to

the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the planting of the Lord, that he might be glorified." And in such deeds of mercy and loving kindness, his holy word has engraved the record of its own divinity and value, throughout all ages and all nations in which it has been known; not on tablets that might decay and be lost, but on immortal souls of the redeemed, who are to live forever. And when infidelity would persuade us to cast it away as delusion and vanity, let her first show us what she has to give us in its room. Let her spread before us a truthful record of the woes she has healed, and the joys in life and death which she has dispensed. We challenge her to the task; we demand that she tell us where we can find the widow and the orphan that she has comforted, the oppressed that she has relieved, the wounded con-

science that she has soothed and healed, the dying that she has made triumphant over death and the grave; and if she will undertake to furnish such proofs of her value to fallen man, we will leave her laboring in the fire, aiming to do what cannot be done till she has wearied herself out with her vain inventions, and we will then open a new leaf to show the fruits of the Gospel, as a proof that it comes from God. What we have seen are but parts of its ways for the welfare of man. We can point to the future of our world with as much confidence as we can refer to the past. The day is coming when the Gospel will expel from the face of the whole earth the calamities which infidelity, and other forms of depravity, have brought on our race; when it will so subdue and calm down the evil passions of men, that with one accord "they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more;" when it will so unite them to God and to each other, and so fill their minds with a knowledge of his will, that "they shall teach no more, every man his neighbor, and every man his brother,"

saying, Know the Lord; for they shall all know him, from the least of them unto the greatest of them;" when even the great and wise of this world who may now magnify themselves against the Lord and against his Anointed, will hasten to lay their earthly glories at the foot of the cross, of their own will "casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought into the obedience of Christ." All this happy change is yet to be wrought in our world by the Gospel; and thus, as age follows age, in time to come will the proof grow brighter and brighter, that the Bible is a revelation of grace and mercy from Heaven.

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FOURTH LECTURE.

Christianity contrasted with Infidelity, in its influence on the happiness of Man in this world.

Proverbs, xiii. 14, 15.

"The law of the wise is a fountain of life, . . . but the way of transgressors is hard."

In a previous lecture we have contrasted the learning arrayed against Christianity, with that which has been enlisted in its favor and defence. We did not confine ourselves to any one branch of knowledge; and to whatever department of letters and science we have turned our thoughts, we have still found the ripest scholarship, the highest standard of learning, on the side of the Bible. But before we have done with this part of our subject we would carry the contrast between Christianity and Infidelity still farther.

It is admitted on all sides that happiness is the

a great object of human pursuit, one great end of man's existence. No one who claims to be a rational being would so blaspheme his Maker, or do such violence to his own nature, as to deny that he was made to be happy. God is perfectly blessed in himself, and "in his own image made he man." Of course, whatever most effectually and really promotes our happiness here and hereafter, bears on its face that it comes from God; for it contributes to the fulfilment of His wise and merciful purpose when He called us into being. Let us now weigh Christianity and Infidelity in these balances, so far as may be practicable in a single discourse. Let us contrast their respective influence on the happiness of those who embraced the one or the other. Nor will we here speak of what awaits men in the eternal world, when they have passed beyond that veil which no human eye is allowed to penetrate. We confine our argument to what we can all see, respecting which there can be no dispute; and we ask, is the christian or the infidel the happier man in life, and at death, even if there was no eternity to follow? Now I am the more willing to take a view of our

subject in this light in order to meet and refute a reproach that infidels are constantly casting on Christianity. We all know how loudly they talk of the bondage and the privations which religion inflicts on the christian; and how triumphantly they contrast all this imagined misery with their own enlarged measure of enjoyment, springing, as they would have us believe, from their rejection of the faith and practice enjoined in the Bible. On a question like this, facts well attested should be allowed to speak for themselves; we accordingly appeal to them, and in evidence of how far infidelity makes the infidel a happy man, we will let him speak for himself. Let it be observed too, that as witnesses on behalf of Infidelity, we will select those with whom the world has dealt most kindly. We will cite those, and those only, who, according to their own creed, possessed every advantage which tends to give peace and happiness. They shall be those who not only had wealth and whatever it could procure, but who had also gained a prize that gold and silver could not buy; they had fame—a world-wide fame; they had station to which all around them looked up; they had an

homage paid to them for their acquirements of mind, which even princes and kings could not command. They had everything but religion; everything but what we call "the one thing needful," but which they called the one thing needless and vain. Let us learn from their own confessions of what avail were their high attainments to give them peace and happiness while they lived and when they died, and then contrast their state with that of men who superadded to intellectual distinction and high station a firm and controlling faith in the Gospel.

Let us glance at some of them when in the prime of their strength and greatness, when the world was still smiling on them with its flatteries, and their fame yet towering at its culminating point. It was at such a period of his life that we will look at Voltaire, and hear from him, the utterings of his heart in view of all around him.

"Who" he exclaims, "can, without horror, consider the whole world as the empire of destruction? It abounds with murders; it also abounds with victims. It is a vast field of carnage and contagion. Every species is without pity pursued, and torn to

pieces through the earth, and air, and water. In man there is more wretchedness than in all the other animals put together. He loves life, and yet he knows that he must die. If he enjoys a transient good, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative; other animals have it not. He spends the transient moments of his existence in diffusing the miseries which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating and being cheated; in robbing and being robbed; in serving that he may command, and in repenting of all he does. The bulk of mankind are nothing more than a crowd of wretches equally criminal and unfortunate, and the globe contains rather carcases than men. I tremble, in the review of this dreadful picture, to find that it contains a complaint against Providence itself; and I wish that I had never been born."

Equally gloomy and disconsolate were the views of Hume while immersed in his infidel philosophy, as he tells us in the confession: "Methinks," he says, "I am like a man who, having struck on many shoals and quicksands, and narrowly escaped

shipwreck on passing a small frith, has yet the temerity to put out to sea in the same leaky, weather-beaten vessel, and even carries his ambition so far as to think of compassing the globe under these disadvantageous circumstances. My memory of past errors makes me diffident of the future; the wretched condition, weakness, and disorder of the faculties I must employ in the inquiry, increase my apprehensions; the impossibility of correcting or amending these faculties reduces me almost to despair, and makes me resolve to perish on the barren rock on which I am at present, rather than enter upon the boundless ocean which runs out into immensity. This sudden view of my danger strikes me with melancholy, and I cannot forbear feeding my despair with all those desponding reflections which the present subject furnishes me with in such abundance. I am first affrighted and confounded with that forlorn solitude in which I am placed in my philosophy, and fancy myself some uncouth, strange monster, who not being able to mingle and unite in society, has been expelled all human commerce, and left utterly abandoned and disconsolate. Fain would I run into the crowd

for shelter and warmth, but cannot prevail upon myself to mix up with such deformity. I call upon others to join me in order to make a company apart, but no one will hearken to me—every one shuns me and keeps at a distance from that storm which beats upon me on every side. When I look abroad, I see on every side dispute, contradiction, anger, calumny and detraction; when I turn my eye inward I find nothing but doubt and ignorance. All the world conspires to oppose and contradict me, though such is my weakness, I feel my opinions loosen and fall off of themselves, when unsupported by the approbation of others; every step I take is with hesitation, and every new reflection makes me dread an error and absurdity in my reasoning—for with what confidence can I venture on such bold enterprises, when besides those numberless infirmities so peculiar to myself, I find so many that are common to human nature? This intense view of manifold contradictions and infirmities in human reason, has so worked upon my brain that I am ready to reject all belief and reasoning, and can look upon no opinion even as more likely and probable than another. Where am

I, or what? From what causes do I derive my existence, and to what condition shall I return? Whose favor shall I court, and whose anger shall I dread? What beings surround me, and on whom have I any influence, or who have any influence on me? I am confounded by all these questions, and begin to fancy myself in the most deplorable condition imaginable, environed with the deepest darkness, and utterly deprived of the use of every member and faculty."

Let us turn to another, the most polished gentleman and splendid orator of his day, himself of noble descent, and so gifted with brilliancy of parts, that nobles and royalty itself sought for his company at any price; so elevated in authority that the destinies of an empire were committed to his hands; and withal a scholar who drank freely from the fountains of learning and general intelligence. Let us hear the urbane, the powerful, the envied, but infidel Chesterfield speak.

"I have run," he tells us, "the silly rounds of pleasure and of business; and I have done with them all. I have enjoyed all the pleasures of the world, and consequently know their futility, and

do not regret their loss. I appraise them at their real value, which is in truth very low; whereas those who have not experienced, always overrate them. They only see their fair outside, and are dazzled with their glare. But I have been behind the scenes. I have seen all the coarse pullies and dirty ropes which exhibit and move the gaudy machines; and I have seen and smelt the tallow candles which illuminated the whole decoration to the astonishment and admiration of an ignorant audience. When I reflect back upon what I have seen, what I have heard, what I have done, I can hardly persuade myself that all that frivolous hurry and bustle and pleasure of the world had any reality; and I look on what has passed as one of those wild dreams which opium occasions, and I by no means desire to repeat the nauseous dose for the sake of the fugitive illusion. Shall I tell you that I bear this melancholy situation with that meritorious constancy and resignation which most people boast of? No. I cannot help it. I bear it, because I must bear it, whether I will or no. I think of nothing but killing time the best way I can, now that he has become mine enemy."

These wailings of hate and despair are in such close resemblance to the following lines of Byron, that we cannot refrain from quoting them. He was alike eminent in the splendor of his genius and in his hardened wickedness; and he gives us an insight into the desolation of his heart when he proclaims in his fascinating verse;

“Though gay companions o’er the bowl,
Dispel awhile the sense of ill,
Though pleasure fill the maddening soul,
The heart—the heart is lonely still.

“Count o’er the joys thine hours have seen,
Count o’er thy days from anguish free,
And know whatever thou hast been,
’Tis something better not to be.

“Nay, for myself, so dark my fate
Through every turn of life hath been,
Men and the world so much I hate,
I care not when I quit the scene.”

Thus strangers to happiness, and steeped in wretchedness during their lives, do we find these enemies of God and of the Bible; and all this

misery was preying upon them when they had everything to make them happy, except a sanctifying faith in the Gospel. Go where they would, do what they would, think what they would, say what they would, bitterness was in every cup from which they drank ; they “ were like the troubled sea when it cannot rest, and the way of peace have they not known.”

Let us now turn from these apostles of Infidelity to the great apostle of Christianity ; to Paul, the servant of God and of his Son Jesus Christ. No one can be quoted who was better qualified than Paul to form a wise judgment on all questions appertaining to the happiness and welfare of man. He was born to an inheritance that made him familiar with the refinements and even the luxuries of life. He was brought up at the feet of Gamaliel. He had learning that placed him among the ripest scholars of his day ; and he had a vivid sense of whatever was most finished and beautiful in the world, both of nature and of art around him. His eloquence was so powerful, that more than once it awed kings and princes on their thrones, and rang alarm into the heart of Athens and of Rome.

But "what things were gain to him, those he counted loss for Christ;" and while with a zeal that never waxed cold, he consecrated all his rich powers to the salvation of lost men, preaching to them Christ and him crucified, wishing no other recompense than to see them saved from eternal death, and prepared for immortality, through faith in the Gospel; he was reviled as a malefactor, treated as "the off-scouring of all things." The world, for which he labored night and day, had neither wealth nor honors, nor smiles, as a recompense for his toils; and all that he had, and to which he could look for happiness in this world or in the world to come, was his religion, his faith in Christ.

What does he tell us concerning himself, and the habitual frame of his spirit? Was he a stranger to heart-felt happiness as he went through his most eventful and laborious life? Had he confessions to make such as those we have just heard, of inward wretchedness, a disgust with men and things around him that made life a burden? We shall let him, as we have let the others, speak for himself. As if picturing the experience of the whole christian world, in what he felt within his

own heart, he declared, "being justified by faith, we have peace with God, through our Lord Jesus Christ; by whom also we have access, by faith, into this grace wherein we stand, and rejoice in hope of the glory of God. And not only so, but we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." Nor did this elevating hope fail him under the heaviest of calamities. He could speak of perils without number which had beset him; "perils in the city, perils in the wilderness, perils on the sea, perils by the heathen, perils by false brethren; in weariness and painfulness, in hunger and thirst, in cold and nakedness;" and yet, under all these complicated trials, he can tell us; "We faint not, for though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." And when at last he is a prisoner at Rome, and feels that he is a doomed man, that the scaffold or

the stake lie just before him, hear him tell how he views both the past and the future of his life. "I am," says he, "now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Such was Paul. He drank from the "pleasures which are at God's right hand," and was a happy man. If he had trials, he endured them with patience, and even received them with gladness, because sent to him by a Redeemer, who, by means of tribulation on earth was preparing him for richer enjoyment in heaven. In the darkest cloud that could overshadow his path, there was a bright opening through which he could see the glory that was above it, and in which he was himself to be arrayed at last as the end of his conflicts. Whatever he does or endures, we hear no bitter complaint from him that he had ever been born; no sullen onslaught upon time as his enemy. These

bitter and blasphemous revilings come from those who rejected the faith which he embraced; and from a comparison of the one with the other, as they have themselves recorded their own experience, we have evidence to show how wretched infidelity makes the most splendid of infidels, and how happy christianity makes the most tried of Christians.

To the testimony of Paul I might add that of thousands, to show the influence of the gospel in ministering to the happiness of man, while bearing the trials, or fulfilling the duties allotted to him as he passes through the world. Let us now look at the closing scene of life, and contemplate the contrast we there find between the christian and the infidel.

Socrates has defined true philosophy to be, "the study of death;" and no one can think too highly of the wisdom that leads us to prepare for death before it overtakes ourselves, and to understand the lessons it was designed to enforce, when we see it in others. The utterances that come to us from the brink of the grave, fall on the ear like an echo from the throne of eternity itself. However long and closely the vail of deceit may have been worn, we expect to find it there laid aside;

for the man must be so far debased by his wickedness, that little of humanity can yet belong to him who is not awed into sincerity and honesty when about to appear in the presence of that omniscient Judge who "searches the heart and tries the reins, even to give every man according to his ways, and according to the fruit of his doings." Hence, notwithstanding the exaggerated importance sometimes ascribed to death-bed scenes, it is a matter of general consent, that death puts the final seal to the character of the man. The observation seems not only striking, but just, that like a man's last will and testament, his character is never irrevocably determined till he dies; and as it appears in his death, it generally endures in the estimation of the generations that follow him.

The truth of this is felt by infidels as well as by christians; and here we see the reason why the enemies of religion are not only so anxious to throw around the death scene of the unbeliever, something that wears a semblance of composure, and to hide from the eyes of the world the agonies of his last hours; but also, why they so unblushingly violate truth in detracting from the tranquillity and

triumph of dying christians who have been eminent for piety, learning and distinguished services into the cause of christianity. Calvin, the great Reformer, died enjoying the most entire peace of mind; and yet he was represented by his enemies as overwhelmed by despair in his last moments. In the same spirit were the name and memory of Luther assailed. Baxter, whose praise is in all the churches as an author whose pen has been the means of eternal life to thousands, enjoyed not only tranquillity, but an unusual measure of joy in his last illness. Yet he was represented as distracted by sceptical doubts in his death.

We should however bear in mind, that the last hours of distinguished christians have not in all cases, and as a matter of course, afforded that ample evidence of triumph which their friends had expected, as the fitting conclusion of their previous career. In an interview between the eloquent Whitfield and his friend Dr. Finley, the memorable sayings of dying christians became the subject of conversation. Dr. Finley remarked, "Mr. Whitfield, I hope it will be very long before you are called home, but when that event shall arrive,

I should be glad to hear the noble testimony you will bear for God." "You would be disappointed, Doctor," said Whitfield, "I shall die silent. It has pleased God to enable me to bear so many testimonies for him during my life, that he will require none from me when I die. No, no; it is your dumb christians, that have walked in fear and darkness, and thereby been unable to bear a testimony for God during their lives, that he compels to speak out for him on their death-beds." The observation of the good man was altogether too unqualified. But the prediction, so far as it concerned himself, was fulfilled.

There are christians, we may also remark, who from constitutional timidity, or other causes, have such a deep abhorrence of dissolution and of the grave, that they cannot think of dying without a painful dread. "I am not afraid of death, but I shrink from dying," was the oft repeated observation of the venerable Dr. Livingston, when he spoke of his approaching departure; and many a sincere believer has sympathized with him in his tremulous apprehension of the struggle, when soul and body must be severed. It is also true,

that men eminent for their religion, have been at times so overwhelmed with a sense of their own unworthiness, when they felt themselves about to appear in the presence of the holy God, that the waves of unbelief have passed over them in such strength as to prevent, for a season, that clear vision of the Redeemer's pardoning mercy, which in the end has soothed and cheered them. The well known Commentator on the Bible, Thomas Scott, was an instance of such a conflict in his last days. But notwithstanding all these considerations, the value and the power of testimony rendered in a dying hour, no rational man will deny. Every impartial observer must perceive that there is a vast difference between the heaviness that occasionally oppresses the spirit of the dying christian, and the dread horror which, as we shall see, distracts and overpowers the dying infidel. We never find the christian distressed either in life or at death, because he has done so much to vindicate and spread his religion. On the other hand, the burning remorse of the infidel is because of what he has done for the cause of infidelity, and of the hardened unbelief with which he has resisted and blasphemed

the Bible and the God of the Bible. Tell us, if you can, of a christian who has died suffering anguish of conscience for having clung to his Bible against every objector, and against every objection, and we will give up the argument. That, or any thing like it, as all men know, never can be shown; and if we find, that in the truth-revealing, truth-telling hour of death, the christian always cleaves to his Bible closer and closer, as his only hope, while the infidel again and again shrinks from his infidelity, and would cast it from him as the ruin of his soul; there is argument here which no one can gainsay, proving that the Bible is the book for sinful man, and faith in its revelations, alike, his duty and his safety.

The argument too is impressive as it is conclusive. "The chill of the expiring man's hand," it has been said, "is remembered longer than the warmth of his grasp when in health." The heart must be doubly hardened which can be insensible to the voice of the dying. We could point out instance after instance, showing that the once "dead in trespasses and in sins" have been made alive unto God, when contemplating the happy death

of the christian believer; as the man cast into the sepulchre of Elisha, when he "touched the bones of the prophet, revived and stood upon his feet." The knowledge of these happy results led Addison to declare, that "in all history there is nothing so instructive as a faithful account of the manner in which eminent men have met that trying hour when they passed from time into eternity." The sentiment of the polished scholar must have been deeply impressed on the mind of the faithful martyr, Rowland Taylor. When about to suffer, before he was tied to the stake, he presented to his son, as his last gift, a volume containing the choice sayings of those who had been put to death for their faith in Christ, as the best legacy he could leave him. Few will deny that this memorial of paternal affection was wisely chosen; and when the weeping son saw his father composed and motionless in the midst of the flames, with his hands folded, praying, "Merciful Father, for Jesus Christ my Saviour's sake, receive my soul into thy hands," he had another example to insert in the highly prized volume, showing how a christian can die.

Let us now turn to some of these scenes as they

lie embalmed in the histories of God's people. Let us place the dying infidel and the dying christian side by side. Let us call up, on the one hand, the names of men whom we have seen to be distinguished as champions of infidelity; and on the other, the names of those known as intelligent believers in the Bible, and who adorned its doctrines in their lives; and let us learn from themselves what they felt and avowed in the solemn hour of death.

We have spoken of Hobbes, and of the massive strength he employed against christianity. He was a man who prided himself highly on his great equanimity and self-possession. And how did he meet his death? He lived to the age of about ninety years, when a christian would have felt himself "full of days," "desiring to depart and be with Christ." But what does the infidel philosopher say when he found he could live no longer? "I am about to take a leap in the dark," he exclaimed; and so dreadful were his apprehensions of what he might find in the darkness before him, that he added, "Were I master of the world, I would give it all to live one day longer." When

his friends expressed surprise, telling him that such a confession was not what they had expected from the Philosopher of Malmesbury, as he loved to be called; he replied in the bitterness of his heart, "What shall I be the better for all that when I am dead? I say again, if I had the whole world to dispose of, I would give it all to live a single day longer." But that single day was denied him, and he was forced to take his "leap in the dark," though it was the darkness of torturing despair.

With this dread of death, and consuming anxiety to escape from it even for a day, let us compare the dying sentiments of one or two well known as preachers of the gospel and ornaments of their profession. James Hervey will always be held in grateful remembrance by the Christian church for the purity and benevolence of his character and the value of his writings. He died at the age of forty-four, when no weight of years rendered him weary of the world, and when every tribute of respect and affection was paid to him by thousands who had shared in his generosity, and been edified by his labors. When he saw his death approaching, far from desiring to stay in this world another

day or even hour, he exclaimed, "How thankful am I for death! It is the passage to the Lord and giver of eternal life. O welcome, welcome, Death! Thou mayest well be reckoned among the treasures of the Christian; 'to live is Christ, to die is gain!' 'Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation.'"

To these exulting views let me add the triumphs of the seraphic Payson. He also died in what is usually called the prime of life; and was surrounded by a family, and by fruits of his ministry, who had every desire to strew his path with flowers, had his stay on earth been prolonged. And yet, with all these attractions around him to render future days desirable, he blessed God on his death bed that the hour of his departure had come. When he was asked, "Do you feel reconciled?" he replied, "Oh, that is too cold. I rejoice, I triumph, and this happiness will endure as long as God himself, for it consists in admiring and adoring him. I can find no words to express my happiness. I seem to be swimming in a river of pleasure, which is carrying me on to the great fountain. * * *

Hitherto I have viewed God as a fixed star, bright

indeed, but often intercepted by clouds; but now He is coming nearer and nearer, and spreads into a sun, so vast and glorious, that the sight is too dazzling for flesh and blood to sustain. I see, I see clearly that all these same glorious and dazzling perfections, which now only serve to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire, if I were an impenitent sinner." At a later hour, and when he saw dissolution nearer at hand, he exclaimed, "The celestial city is now full in my view. Its glories beam upon me—its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, and that appears but an insignificant rill, that may be crossed by a single step, whenever God shall give permission."

With such glowing words upon their lips, did these eminent saints pass away from our world, seeming, like Elijah, to be wrapped into heaven in chariots of fire; and the striking contrast which we find between Hervey and Payson rejoicing in death, and Hobbes willing to give a whole world

if he could escape from it a single day longer, has led me to place their names in immediate proximity to each other.

But we do not here close our recital of examples that will serve still further to enforce our argument. Let us then turn back from Hervey and Payson, to other scenes which, although they may be less attractive, are still fearfully instructive.

What might have been the feelings of Gibbon, had he known death to be near to him, it is impossible to say. His biographers show us that he passed away into eternity without being conscious that he was even approaching it. They relate that within twenty hours before he expired, he declared that he "thought himself a good life for ten, twelve, or perhaps twenty years;" nor does it appear that he was undeceived till speech had failed him; and his faculties were overpowered by the stupor of disease.

But while we must leave Gibbon to die blind-folded as to what lay before him; and we must fear, to utter his wail of agony and despair, when beyond that bourne whence no voice ever comes back to the human ear; we can turn to one whom

he has called "the most extraordinary man of the age," the far famed Voltaire; and in him we witness horrors that might well suffice for both. He saw death coming, and felt the icy hand of the destroyer, when day after day, it crept up to his heart; and his death bed was a scene so appalling that it has few parallels in those pictures of remorse that startle and shock us while we survey them. As we have already stated, in his coarse and virulent attacks on christianity, his favorite and oft repeated expression, when speaking of the Redeemer, was, "Crush the wretch." No wonder that in his last hours, he himself should seem crushed beneath the weight of the divine displeasure, as a reptile in the highway lies writhing under the chariot wheel that has rolled over it. We well know the pains that have been taken by his infidel companions to hide from the world the agony of the dying man; but truth has been too strong for them. There could be no excuse for shutting out the physician from the chamber of sickness and death; and he was too honest to conceal what he knew, and too universally respected for his integrity and intelligence, not to be believed.

It was on Voltaire's last visit to Paris, when at the zenith of his fame, and when, as previously appointed, he was publicly crowned at the theatre as the idol of France, that he was taken with a hemorrhage that terminated his life. He was thus brought into a startling resemblance to Herod, who, as we are told, "upon a set day, arrayed in royal apparel, sat upon his throne and made an oration to the people. And they gave a shout saying, It is the voice of a God, and not of a man. And immediately the angel of the Lord smote him, because he gave not God the glory." No sooner had Voltaire felt the stroke, which he was aware must issue in death, than he was overpowered with remorse. He at once sent most earnest messages for a priest, that he might be "reconciled to the church," as the phrase is; make confession of his sins, and ask pardon of God and man for his scandalous attacks on christianity. Diderot, Marmontel, Condorcet, and others of his infidel flatterers hastened to his chamber to prevent a recantation, which they feared; but it was only to witness his ignominy and their own. He cursed them to their faces; and as his distress of mind was aggravated by their pre-

sence, he repeatedly and loudly exclaimed to them, "Begone; it is you who have brought me to my present condition. Leave me I say, begone. What a wretched glory is this which you have produced to me!" Hoping to allay his anguish by a written renunciation of his infidelity, he had it prepared, signed it, and saw it witnessed, that its truth and authenticity might be put beyond question. But all such expedients were unavailing to bring relief. During the two months of life that followed, he was tortured with an agony of mind that sometimes led him to gnash his teeth in impotent rage against both God and man; and at other times, in plaintive accents, he would plead "Oh, Christ! Oh, Lord Jesus!" and then turning away his face, he would cry out that he must die, abandoned of God and man. As his end approached, his condition became more and more frightful, so that his infidel associates were reluctant to approach the bed of the dying blasphemer, while they strove to guard the door against the entrance of those who might become fresh witnesses of the revolting tragedy. Even his nurse repeatedly exclaimed, that "for all the wealth of Europe, she would never see another in-

fidel die;" and his physician, scarcely able to endure the sight during his brief visits, declared that the torments of Orestes by the fabled Furies, would give but a faint idea of Voltaire's agony; and that he ardently wished those who had been perverted by the infidel's writings could have been present at his death, when they could not have failed to find an antidote to the poison. Such was the well-attested end of Voltaire. It was a scene of horror that lies beyond exaggeration, for those who saw most of it, all agree that words are not adequate to describe it.

Let us now turn to another example of a dying infidel different in many things from that we have just contemplated, but not the less revolting to every sentiment of truth and honesty. I have always considered the death of Hume as described by Adam Smith, Dr. Black and others, to be a scene of the most flimsy hypocrisy to be found on record. It is obvious that Hume's friends, like those of Voltaire, were anxious that he should evince no sign of misgiving or fear, and should persist in his infidelity to the last. But both he and they over-acted so far in the matter, as to betray themselves.

They tell us of his great composure; of his utter unconcern as he sat with them at the card-table, knowing himself to be on the brink of the grave; how he could repeat the silly jests which he might have with Charon, the boatman sent according to the fables of Paganism, to carry the dead across the river which was said to divide this world from the world of spirits.

Pitiful gossamer covering of what was going on in the breast of the dying man! Fallen as poor human nature is, she is not so far sunk as this; she is neither so blinded or hardened. She has sympathies that tell of something better, was it merely friend parting with friend, for a period, they know not how long, and to encounter, they know not what. Let us suppose it to be Park or Ledyard, surrounded with friends to whom they were bidding adieu, when about to depart for their travels in the deadly wilds of Africa, and from which it was doubtful whether they would ever return. Had they been found up to the hour of their departure, courting some idle laugh over the gambling table, conversing, in silly jests, with those they had cherished as their best friends, every one

would have pronounced it an affectation so unnatural as to be even indecent. And what is death, taking it even as Hume viewed it? It is a severance, perhaps forever, from scenes and friends where all our enjoyments have rested during life; it is to embark on a dark sea that is to bear us to a shore where all is strange, untried and unknown, and from which we are never to return. Suppose, if you will, that this is death, and that it leads to nothing more. Is it an occasion on which a dying man, whose heart has ever felt the ties of fellowship with kindred, or kindred spirits, would be found laughing and trifling if he does justice to the feelings of his own heart? Never. It reminds us of the expedient of the school-boy, who on his way through the church-yard "whistled aloud to keep his courage up." In a sober and rational view of it, it can be nothing but affectation, a mask to hide something within very different from the frolicsome manner played without. I may appeal to every one, young and old, learned and unlearned, if it is not equally against nature and philosophy, to view death as a frolic, to go to it as we would go to a frolic, and as Hume wished to

have it believed that he went to his. No man ever did such a thing honestly. He would have first to obliterate every feature of his own humanity, before he could find it possible. He may act such a part; but it is only acting, and the acting, awkwardly performed.

But we do not so quit the subject. The dying man, with all his philosophy, was not able to wear the mask without throwing it aside, at least, occasionally. Affectation is always a tiresome task, and especially must it be so to the dying. And although Hume during his last days may have persisted in acting the part of a trifler when in the presence of his infidel companions; there were others who were habitually near him, and before whom the pangs of his constrained and violated conscience made themselves awfully plain, and brought his death bed into a fearful resemblance to that of the wretched Voltaire. In the hour of midnight, and when, as the un comforted sufferer imagined, no witness was near who would tell the mortifying tale, he became a different and more honest man. He was then, as we are told, at times so convulsed with remorse and fear, that his

trembling frame caused the very bed beneath him to shake; his moans of mental distress became so appalling as to render it painful for his attendants to remain near him, and yet his dread of being alone was so great that he would not allow their absence for a moment. The evidence of this agony in the last hours of Hume is from those who had no object of their own to gain by giving it, and who are said never to have disclosed the harrowing scenes till impelled to it by a sense of what they owed to truth. When the statement was first given to the public, the friends of the infidel philosopher were challenged to contradict it, if it was not true. They wisely, it seems, remained silent on the subject.

I have dwelt the longer on the death of such men as Voltaire and Hume, because of their conspicuous place in the ranks of infidelity. I will now refer to one or two other names, which, if less notorious for their writings and labors against christianity, have still repudiated her claims.

The famous Talleyrand was once a bishop in the Catholic church, and then an open contemner of religion in all its forms, seeking office, power

and wealth under every change of government in his country, betraying it is said, all of them in their turn.

On the day before his death he wrote the humiliating confession, "Behold, eighty-three years have passed away! What cares! What agitations! What anxieties! What ill will! What sad complications! and all without other results, except great fatigue of body and mind, a profound sentiment of discouragement for the future, and disgust for the past!" Such was the deep and unrelieved gloom which settled down on the mind of this powerful man during his last hours on earth.

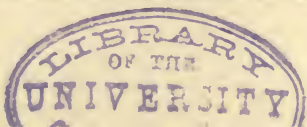
The following painful instance shows that the pains of the second death are sometimes felt before the first has taken place. To the dread of appearing before the bar of God, and receiving judgment at his hands, is superadded a foretaste of the sufferings hereafter to be endured; which renders the dying unbeliever a fearful witness against himself.

Sir Francis Newport was trained in early life to understand the great truths of the gospel; and while he was yet in early manhood, it was hoped that he would become an ornament and a blessing to his family and nation. The result was far other-

wise. After he arrived at mature years he fell into company that corrupted both his principles and his morals. He became an avowed infidel, and a life of dissipation soon brought on a disease which was pronounced incurable. When he felt that he must die, he threw himself upon his bed, and after a brief pause, broke out in the language, "Whence this war in my heart? What argument is there now to assist me against matter of fact? Do I assert that there is no hell, while I feel one in my own bosom? Am I certain there is no after retribution, when I feel a present judgment? Do I affirm my soul to be as mortal as my body, when this languishes, and that is vigorous as ever? O that any one could restore to me my ancient guard of piety and innocence! Wretch that I am, whither shall I fly from this breast? What will become of me?" Among his infidel companions was one who tried to dispel these thoughts, to whom he replied, "That there is a God, I know, because I continually feel the effects of his wrath; that there is a hell, I am equally certain, having received an earnest of my inheritance there already in my breast; that there is a natural conscience, I now

feel with horror and amazement, being continually upbraided by it with my impieties, and all my sins brought to my remembrance. Why God has marked me out for an example of his vengeance, rather than you, or any other of our acquaintance, I presume is because I have been more religiously educated, and have done greater despite to the Spirit of Grace. Oh that I was to lie upon the fire that never is quenched a thousand years, to purchase the favor of God and be reconciled to Him again! But it is a fruitless wish; millions of millions of years will bring me no nearer to the end of my torments than one poor hour. O eternity! eternity! Who can discover the abyss of eternity! Who can paraphrase upon these words, *forever and ever?*"

Suspecting that his family and friends might impute his agony of mind to insanity, he told them, "You imagine me melancholy or distracted. I wish I were either; but it is part of my judgment that I am not. No; my apprehension of persons and things is more quick and vigorous than it was when I was in perfect health; and it is my curse, because I am thereby more sensible of the con-



dition I am fallen into. Would you be informed why I am become a skeleton in three or four days? See now then, I have despised my Maker, and denied my Redeemer; I have joined myself to the atheists and profane, and continued their course under many convictions, till my iniquity was ripe for vengeance, and the just judgment of God overtook me when my security was the greatest, and the checks of my conscience were the least."

Mental distress like this, conspiring with bodily disease, his life wasted away rapidly; and when his end was seen to be near, and he was asked if he would have prayer offered on his behalf, he turned away his face and exclaimed, "Tigers and monsters, are ye also become devils to torment me? Would ye give me prospect of heaven, to make my hell more intolerable?"

Soon after, his voice failing, and uttering a groan of inexpressible horror, he cried out, "O the insufferable pangs of hell!" And with these last words upon his lips, he expired and passed into eternity.

Let us now drop the curtain. We have seen enough, full enough to show us how dark and

hopeless is the death bed of the infidel. Let us turn to other scenes ; let us see the christian in the hour of death, and learn what his faith in Christ does for him when he dies.

You have all heard of the venerable Bede. He deserved the title. He was venerated for his learning, for the purity of his life, though living in a dark and corrupt age ; and also, for the confidence of his faith in the promises of the gospel. I refer to him, though he lived at a remote period in the history of the church, not only because his death was triumphant, but because his last days and his last labors were spent in preparing a translation of St. John's Gospel into the Saxon language. When death was first seen to be at hand, the venerable saint was engaged in his favorite work ; and when he felt that he had but a day or two at most to live, he went on, sometimes dictating the translation to those who wrote for him ; at other times refreshing his spirit and recruiting his strength by singing anthems of praise to God and the Lamb ; and then, as he addressed his remaining energies to the yet unfinished task, he would urge, " Make haste. Write speedily. The moments are precious.

My master may call me before the lapse of another hour." On one of these occasions he was told there was yet but one chapter wanting, and was asked if it wearied him too much to proceed any farther. He replied, "I cannot be weary of my Master's work, while I have life to work for him; but write speedily, speedily, for my hour of leaving you is very near." When told that the work was done, summoning his last strength, he exclaimed, "And is it now done? I bless the Lord that I have lived to do it. And now what wait I for; all is now finished. I desire to depart and be with Christ. I desire to see Christ, my King, in his beauty, as he is, and where he is. Glory be to the Father and to the Son and to the Holy Ghost;" and then expired with the doxology still lingering on his lips.

Among the Reformers of the church, as they are usually called, I might select many names well known for their zealous labors, their extensive learning and their Christian example. When John Huss, sometimes called, "the morning star of the Reformation," felt the chain which was to bind him to the stake, placed on his neck, he exclaimed

with a smile, "Welcome this chain for Christ's sake;" and when the faggots had been piled up around him, and he was asked to "abjure" before they should be kindled into a flame, he replied, "No, no; I take God to witness I preach none but his own pure doctrines; and what I have taught, I am ready to seal with my blood." The last words Luther was heard to utter were, "Into thy hands I commend my spirit. Thou hast redeemed me, O Lord God of truth." Melancthon, when about to die, was asked by his friends if he wanted anything; and he replied, "I want nothing, and I am looking for nothing but Heaven;" and then gently fell asleep in Christ. Ridley and Latimer, as is well known, suffered martyrdom at the same time. When they were tied to the stake, Ridley exclaimed, "Be of good heart, dear brother, for our God will either assuage this flame, or enable us to abide it." And Latimer replied, "Dear brother, let us rejoice and be glad; for we shall this day help to light such a candle in England, as, by God's grace, shall never be put out."

When the flames of such martyrdoms had ceased to burn, the mantle of these holy men of God,

dying in such triumph over death, has ever since been seen to rest on christians "of like precious faith" with themselves, and that without distinction of name or sect. Bishop Jewel was called away at a comparatively early age, when he was "in labors more abundant," as he had been "in deaths oft;" and he died with the impressive testimony, "I have not so lived that I am ashamed to live longer; neither do I fear to die, because I have a merciful God. A crown of righteousness is laid up for me; Christ is my righteousness. Father, let thy will be done; thy will, I say, and not my will. O Lord, confound me not. Now let thy servant depart in peace. Suffer him to come to thee. Command him to be with thee. Lord Jesus, receive my spirit."

Dr. Goodwin, an eminent Puritan Divine, exclaimed in his last hour, "Is this dying? Is this what for so many years I have been dreading? Oh, how precious does the righteousness of the Saviour now appear! My bow abides in strength. I am robed in his righteousness. I am found in Him who loved me and gave himself for me. I am swallowed up in God."

When John Tennent was about to leave the world, with a peace and gladness which are said to have lighted up his face with a lustre like that of Stephen, the first martyr, he took his beloved brother by the hand, saying, "Farewell, dear brother; farewell all that belongs to earth and time. Welcome my God and Father. Welcome sweet Lord Jesus. Welcome death. Welcome eternity. Amen," Then with a low voice, he seemed to whisper, "Come Lord Jesus. Lord Jesus, come quickly."

From those of our own times I might tell of Gordon Hall, expiring in the verandah of a heathen temple, far away from his native land, exclaiming, "Glory to thee, O God," and repeating the word, again and again, till his breath ceased. I might name the calm and sober-minded Evarts, bursting forth at his death in the exclamation, "Wonderful, wonderful glory! We cannot comprehend such wonderful glory. I will praise him, I will praise him." I might also repeat the brief farewell of the lamented Brown, to our world, when he declared, "All is well. My work is now done. I have no-

thing before me but to die and go home to my Father's house."

But in order to confine this lecture within reasonable limits, I will conclude my selection from the constellation which shines so brightly over our dark world, perhaps I should say that shines so brightly over the dark grave, by referring you only to the following illustrious examples.

The first shall be that of a man who is well known as an able writer, a wise statesman, and the enlightened philanthropist. "Come sit near me" said the dying Wilberforce to one he loved most tenderly; "Come sit near me. Let me lean on you. God bless you, my dear. We shall walk no further through this world together; but I hope we shall meet in heaven. Let us talk of heaven. Do not weep for me, dear F——; do not weep, for I am very happy. But think of me; and let the thought make you press forward. I never knew happiness till I found Christ as a Saviour. Read the Bible—read the Bible! Let no religious book take its place. Through all my perplexities and distresses, I never read any other book, and I never knew the want of any other. It has been my

hourly study; and all my knowledge of the doctrines, and all my acquaintance with the experience and realities of religion, have been derived from the Bible only. I think religious people do not read the Bible enough. Books about religion may be useful enough, but they will not do instead of the simple truth of the Bible." Alluding to the regret usually felt at parting with friends, "Nothing," said he, "convinces me more of the reality of the change within me, than the feelings with which I can contemplate a separation from my family. I now feel so weaned from earth, my affections so much in heaven, that I can leave you all without regret; yet I do not love you less, but God more."

Among the valued friends of Wilberforce was a lady whose name has become a household word among all classes of the intelligent and the good, who lived to the advanced age of more than fourscore years, and during that long life was held in highest honor by those of her day who were distinguished for rank and learning. I mean the gifted Hannah More. When she was drawing nigh to her latter end, the Bible, and especially the

Psalms, were her constant delight; when her strength was exhausted by her severe pains, she seemed refreshed by hearing them read to her, exclaiming frequently as she listened, "How beautiful! How sweet! How reviving!" When pressed down to the verge of the grave by her disease, she exclaimed, "What can I do; rather let me say, what can I not do with Christ? I know that my Redeemer liveth. Happy, happy are those who expect to be together in a better world. The thought of that world lifts the mind above itself. To go to heaven—think what *that* is. To go to my Saviour who died that I might live. O glorious grave! My God, my God, I bless thy holy name. Lord, I believe, I do believe with all the powers of my weak, sinful heart. Lord Jesus, look down upon me from thy holy habitation. Support me in the trying hour before me, when most I shall need it. It is a glorious thing to die. O the love of Christ; the love of Christ!"

Let me next advert to one who was famed for talents of an order peculiar to himself. The semi-fabulous story of a mysterious stranger, requiring Mozart to compose a requiem for himself as his

last work, is well known to those who are acquainted with his history and his music. In the touching language of his biographer we are told that when the piece was completed, "He threw himself back on his couch faint and exhausted. His countenance was pale and emaciated; yet there was a strange fire in his eye, and the light of gratified joy on his brow that told of success. His task was finished, and the melody, even to his exquisite sensibility, was perfect. It had occupied him for weeks; and though his form was wasted by disease, yet the spirit seemed to acquire more vigor, and already claim kindred to immortality—for oft as the sound of his own composition stole on his ear, it bore an unearthly sweetness that was to him, too truly a warning of his future and fast coming doom. Now it was finished, and for the first time for many weeks, he sank into a quiet and refreshing slumber. A slight noise in the apartment awoke him, when, turning towards a fair young girl who entered, 'Emilie, my daughter,' said he, 'come near to me—my task is over—the requiem is finished. *My* requiem,' he added, and a sigh escaped him. 'Oh! say not so, my father,

said the girl, interrupting him, as tears stood in her eyes, 'you must be better, you look better, for even now your cheek has a glow upon it; do let me bring you something refreshing, and I am sure we will nurse you well again.' 'Do not deceive yourself, my love,' said he, 'this wasted form can never be restored by human aid. From heaven's mercy alone, can I hope for succor; and it will be granted, Emilie, in the time of my utmost need; yes, in the hour of death, I will claim his help, who is always ready to aid those who trust in him; and soon, very soon, must this mortal frame be laid in its quiet sleeping place, and this restless soul return to Him who gave it.' The dying father then raised himself on his couch—'you spoke of refreshment, my daughter; it can still be afforded my fainting soul. Take these notes, the last I shall ever pen, and sit down to the instrument. Sing with them the hymn so beloved by your mother, and let me once more hear those tones which have been my delight since my earliest remembrance.' Emilie did as she was desired; and it seemed as if she sought a relief from her own thoughts; for after running over a few chords of the piano, she

commenced, in the sweetest voice, the following lines:

‘Spirit thy labor is o’er,

Thy term of probation is run,

Thy steps are now bound for the untrodden shore,

And the race of immortals begun.

Spirit! look not on the strife

Or the pleasures of earth with regret—

Pause not on the threshold of limitless life,

To mourn for the day that is set.

Spirit! no fetters can bind,

No wicked have power to molest;

There the weary, like thee—the wretched shall find,

A heaven—a mansion of rest.

Spirit! how bright is the road,

For which thou art now on the wing!

Thy home, it will be with thy Saviour and God,

Their loud hallelujahs to sing.’

“As she concluded the last stanza, she dwelt for a few moments on the low melancholy notes of the piece, and then waited in silence for the mild voice of her father’s praise. He spoke not—and with something like surprise, she turned towards

him. He was laid back upon the sofa, his face shaded in part by his hand, and his form reposing as if in slumber. Starting with fear, Emilie sprang towards him and seized his hand; but the touch paralyzed her, for she sank senseless by his side. He was gone! With the sounds of the sweetest melody ever composed by human thought, his soul had winged its flight to regions of eternal bliss."

Such was the death of the illustrious Mozart; and though his religion may be said to have been clouded by the superstitions of his day, we yet can see how fondly he clung to it, however dimmed, as his only refuge when sinking into the grave.

I will select but two other names. They shall be taken from the long list of ministers of the gospel, whose faith in its blessed truths was obscured by none of those human devices which serve to distract the mind from the simplicity of its trust in God, whether in life or death. Janeway's "Token for Children" has made the author of that precious little book known to many of us from our childhood. Though he was not a man of great intellect or learning, he was a man of seraphic piety, and of a most gentle spirit. In a measure rarely equalled

he had "received the kingdom of God as a little child;" and all his faculties seem to have been shaped for conveying truth to the heart while it is young and tender, not yet hardened through the deceitfulness of sin. He was called away from the world, and from the ministry of the gospel, when in the morning of life; but if he was not allowed to serve his Master long as a living teacher, he was enabled to leave behind him a dying testimony that can scarcely be surpassed. When told that it might please God to raise him up again from a sick bed, he replied, "That would be far from my desire. The world has lost its hold on me. Oh, how poor and contemptible a thing it is in all its glory, compared with the glory of that invisible world that I now live in the sight of. As for life, Christ is my life, health, and strength; and I know that through Him I shall have a better kind of life, when I leave this life on earth. Death has lost its terrors. Death is nothing, death is nothing, through grace to me. I can as peacefully die, as shut my eyes and turn my head and sleep. I long to be with Christ. I long to die. He then, with overpowering emotion, exclaimed, "Oh, help me,

help me, my friends, to admire and praise the Redeemer, who hath done such astonishing things, such wonders for my soul. Come help me, all ye mighty and glorious angels, who are so well skilled in this heavenly work of praise. Praise Him all ye preachers upon earth. Let every thing that hath breath praise the Lord. Before even a few hours are past I shall stand upon Mount Zion, singing the song of Moses and the Lamb. I shall be surrounded with companies of angels, and the spirits of just men made perfect, and be one among them that shall say "Hallelujah, hallelujah, salvation and honor; and power and glory unto the Lord our God and to the Lamb in the midst of the throne; and again and forever we shall sing hallelujah." And in this triumphant frame of spirit he expired, anticipating his part in the songs of heaven before he had yet been released from earth.

The other example is that of Toplady, whose beautiful hymns, such as "Rock of ages cleft for me," have a place in the worship of almost every Protestant Church in the world. He was called away in the morning of his strength, in his thirty-eighth year. He had every thing before him that

could make life desirable, and yet when he saw his last hour at hand, his faith in the gospel rendered his death bed a scene of exulting gladness. "It is my dying avowal," he declared, "that those great and glorious truths which the Lord in rich mercy has given me to believe and enabled me to preach, are far from being dry doctrines, and mere speculations. No, no; they are now brought into practical and heartfelt experience; they are the very joy and support of my soul. The consolations flowing from them carry me far above the things of time and sense. So far as I know my own heart, I have no desire but to be entirely passive; to live, to die, to be, to do, to suffer whatever is God's blessed will concerning me; perfectly satisfied that as he ever has, so he ever will do that which is best, and that he gives out in number, weight and measure, whatever will conduce most to his own glory and the good of his people." Frequently he called himself a dying man, and yet the happiest man in the world, adding, "Sickness is no affliction, pain no curse, death itself no dissolution; and yet how this soul of mine longs to be gone; like a bird imprisoned in its cage, it longs to take its flight.

Had I wings like a dove, then would I fly away to the bosom of God, and be at rest for ever." Within an hour before he expired he seemed to awake from a gentle slumber, when he exclaimed, "Oh what delights! Who can fathom the joys of the third heaven? What a bright sunshine has been spread around me! I have not words to express it. I know it cannot be long now till my Saviour will come for me, for surely no mortal man can live," bursting, as he said it, into a flood of tears, "after glories which God has manifested to my soul. All is light, light, light. The brightness of his own glory. Oh, come Lord Jesus, come, come quickly," when he closed his eyes and fell asleep, to be awaked with others of like precious faith, on that great day "when the Lord Jesus shall be revealed from heaven with his mighty angels to be glorified in his saints, and admired in all them that believe."

With the recollection of these examples, so different in their meaning and spirit, yet fresh in our minds, let us pause and reflect on what we have seen. Death is a change through which every one living must pass. "It is appointed to men once to

die, and after this the judgment ;” and when death comes, we see how it is felt to be a test of the man, a test of his principles, a test of his prospects in the world to come. Let it be remembered, as we have before observed, that in the comparison which we have now drawn between the death of the christian and the death of the infidel, we have allowed infidelity to assume the fairest exhibition she can make of herself. We have cited from her ranks no names of little credit or little known ; we have looked at her strongest men, strongest in mind, strongest in purpose, and I may add strongest in pride, the pride of being distinguished for consistency and firmness. If she has advocates who possessed a more enduring fortitude and wider fame, we know not where to find them. She would not desire to produce in this connection, and as examples of peace and happiness in death, such names as the famous Girondins of France, who in the days of revolutionary frenzy, and drunk with the blood of a nation, scoffed at both life and death, and strewed their impious atheistic songs over their own graves. Such men come before us as monsters, in forms so misshapen and hideous that they seem



as if conjured up from the abodes of darkness to startle us with the appalling sight of the hardened depravity into which long continued blasphemy can sometimes sink the guilty offender. An infidelity that would respect even the instinctive decencies of our nature, would be far from owning such blasphemers as examples that redound to her credit; especially would she be far from placing them on a level with her disciples who are best known for high cultivation and enlarged intelligence.

And now, that we have seen how infidelity leaves the wisest infidel without hope in death; while christianity spreads before the christian a hope full of immortality, we may well ask, is there no argument here to show which of the two we should choose as a religion adapted to the wants of dying men? There can be but the one answer from every one who allows conscience to give it. "Let me die the death of the righteous and let my last end be like his," was the prayer of Balaam as he stood on the plains of Moab, struggling with his own convictions, and tempted from his allegiance to truth by his love of the world. And ever since his day, it has been the repeated supplication, utter-

ed by men the most hardened enemies of Christianity, when they have seen death before them, and realized what it is to die. Go where you will in our dying world, and consult the "saint, the savage, or the sage," and you will find from the experience of them all, that faith in the gospel of our Lord and Saviour Jesus Christ, who is himself the Resurrection and the Life, is the only power that can take from death its sting, and from the grave its victory. Grant, if you will for a moment, that the gospel is but a fable, our faith in it a mere delusion, and that our hope and joy from it are but a dream. What dream was ever like it? What dream was ever so blessed? If we do but dream in all that we hope and believe, whether living or dying, in mercy to us, let us dream on, let us dream for ever. The man that would awake us is our worst enemy. For when he has dispelled our dream, so joyous and heavenly as we find it, what has he to give us in its place but bitter despair?

FIFTH LECTURE.

Influence of the Bible on the intellect of Man.

John viii. 12.

I am the light of the world.

The language of the text is equally simple and grand. Like the "wise sayings" of old which were said to have come down from heaven, it contains "multum in parvo;" it has a variety of meanings which like the leaves of a flower, may be unfolded one after another, and yet are united by a common stem.

The words are used by the Saviour as referring to the various offices he fulfils in the works of creation, providence and grace. He is "the light of the world," for it was he who, "in the beginning," when "darkness was upon the face of the deep," commanded "let there be light, and there was light;" and from that first day of earth's existence, it is he who kindles the sun in the heavens every

morning that it rises. He is also "the light of the world," for, when by our transgressions against heaven we had covered ourselves with the darkness of guilt and despair, and doomed ourselves to death, he "brought life and immortality to light" by the gospel; and from the first ray of hope that gladdens the heart, up to that effulgence of glory which awaits the redeemed in heaven, we are indebted for it all to the Son of God.

But it is to a different application of the words that I now call your attention. They ascribe to him another and farther office still, when they announce him as "the light of the world." They declare him to be the author of whatever is clear and splendid in the world of mind and thought. Whether it be in man or angel, every faculty by which we can discover truth, can discriminate between good and evil, beauty and deformity, is derived from him. The enlarged domain of intellectual light which belongs to the unsinching seraphs in heaven, comes to them as his gift; it is a part of his image in which he created them; and when man by his fall from primeval innocence, had both destroyed the purity of his heart, and fatally im

paired the powers of his understanding; it is only as he comes under the influence of the remedial scheme by which men "are brought from darkness to light, and from the power of Satan unto the living God," that intellect becomes healthful and active, and the enlarged discoveries of truth and wisdom are made fully available in promoting the comfort and welfare of men. This is what I now undertake to make good, and in doing so, I will present you with

A contrast between Christianity on the one hand, and Infidelity on the other, in their respective influences upon the cause of sound learning and knowledge in our world.

You will at once perceive how fitly this forms the next step in our proposed lectures on the connection between Science and Religion. On a previous occasion we took a review of learned men who have been the opposers of Christianity; and while we allowed them all due credit for their attainments in Science and Letters, we proceeded to show that their infidelity did not spring from their learning, but from causes far from honorable to the men themselves. We next brought up

to view, ranks of the learned who have appeared as the advocates and ornaments of Christianity; and we showed that if the question is to be settled by the authority of names, no demonstration can be more complete than that which we have furnished.

But triumphant as the argument may be rendered by this comparison of men with men, I wish to carry it still farther. I wish to compare the systems as such, of these two opposite parties, and to show what have been their different agencies in the promotion of knowledge. "By their fruits ye shall know them," is so plainly a maxim of sound wisdom, that opposers should not question it, though it is found in the Bible. We will now endeavor to show what has been done by Christianity in imparting a spirit for the cultivation of scholarship and enlarged knowledge, and will then ask, what has been done by Infidelity for the same glorious cause.

In this connection it may be proper to observe, that a great distinction of Christianity from other systems of Religion, lies in its awakening and cherishing, in all its true disciples, a spirit of inquiry, a desire for increase of intelligence. Compare the

Bible in this respect, with the Koran for instance. When the Saracens, in their conquests, became masters of the Alexandrian Library, then the greatest storehouse of learning in the world, they were desired to spare it from the ruin which every where followed their arms. The reply which Omar is said to have given, was, that "if the Library contained nothing but what was in the Koran, it was useless, and if it contained anything more, it was dangerous and hurtful; and in either case it ought to be destroyed." Whether the story be true or false, it developes the true spirit of the Mohammedan creed. Its whole tendency is to hamper inquiry; to warp the faculties of the mind, to confine it within the limits of the Koran, as in a pillory; to subdue every desire which would know anything beyond it, or weigh the reasonableness and truth of what is in it. And such is the case more or less, with all false religions. The very heaven to which they profess to conduct man, they make to consist, not so much in the enjoyments of the soul, and the growth of its powers, as in the enjoyments of sense, which man shares in common with the irrational world around him.

Not so the Bible. It throws open its every page, and enjoins it upon us to "search the Scriptures;" not only to read, but to examine them; to view them in every aspect in which we can place them, and to try their truth and genuineness as we would try the purity of fine gold. The spirit which the Gospel breathes on its disciples, it expressly calls a "spirit of wisdom and knowledge." As a fruit of its wide diffusion through the world, it foretells, that "many shall run to and fro throughout the earth, and knowledge shall be increased;" that "the eyes of them that see shall not be dim;" and that such shall be the increase of wisdom and intelligence, that "the light of the Moon shall be as the light of the Sun; and the light of the Sun shall be seven fold, as the light of seven days." While also it holds up God's word, as the best and highest revelation of his wisdom and goodness, it carries us abroad to all his works above and around us, and commands us to study their origin, nature and end; saying, "Lift up your eyes on high, and behold who hath created these things, and bringeth out their hosts by number." And then having impelled men to the cultivation of their best faculties;

here on earth, it tells us that enlarged, and ever enlarging knowledge is a chief source of joy in heaven; for there, "we shall know even as we are known."

Thus does the Bible lay open every avenue to intelligence, making it our duty and our glory to pursue it. While it sanctifies the heart from sin, and conforms the soul to the image of God in purity and holiness, it enlarges and elevates the powers of the understanding; so that be it the artist, the poet, the historian, the philosopher, the statesman, whatever the man may be or may pursue as an achievement of taste, genius, or judgment; we hold that the quickening influence of divine revelation on his intellectual powers carries him forward to an excellence which he never could have reached without it. The man himself may not be fully conscious of this; neither is he conscious of how a healthy atmosphere tends to infuse the bloom of health into his bodily frame, or of how the rays of the sun are acting on the air he breathes to render it healthful as an element of life. Indeed, for many of the blessings most essential to our physical, intellectual or moral welfare, we are dependant on

causes of which we have little consciousness at the time. And among them do we place the influence of revealed truth in developing and invigorating the intellectual faculties of men and communities of men.

This, as you see, makes Letters and Science indebted to the Bible in a way not generally acknowledged. But we do not advance it as a mere theory. For proof, we go to facts; facts so plainly written on the pages of history that "he who runs may read."

Here at the outset of the argument, we are reminded of the eminence in letters attained by Greece and Rome, in their palmy days, though under the darkness of Paganism. And most willingly do we admit whatever can be justly claimed for the authors and artists of those distinguished nations. A scholar scarce deserves the name, whose heart does not warm at the recollection of the enjoyment and improvement which he has derived from drinking at the Castalian springs, which have been unsealed by the intellects of Greece and Rome, pagan though they were. But if you compare the whole compass of their learning, with that of Christian nations,

you will find that in this, as in many other things, "distance lends enchantment to the view." Even when Rome had reached the Augustan age, an age of dazzling prosperity and refinement, her literature was restricted within a narrow range. In philosophy, properly so called, whether mental or moral, her writers are comparatively shallow and obscure. In physics, her knowledge was so contracted and meagre as even to surprise us. In political science and the great principles which ascertain civil rights, and should regulate civil governments, she knew little, and practised still less. Liberty, with her, was too much of an enchanting sound, without a definite meaning; and under the cover of its name, the most exorbitant wrongs were often both committed and vindicated.

The remark has been so often made as to render it very familiar, that the branches of learning in which Rome can be said to be most conspicuous are History, Poetry and Rhetoric. But her historians are greatly wanting in that which gives its greatest value to the history of nations. They may give us a smooth, clear, beautiful narrative of common events, woven together, it is true, with a rhe-

torical skill, which but few modern historians have equalled. But however polished the style of the historian, if he simply tells us, that a great battle has been fought, with vast slaughter, and issued in the subjugation of one party to the dominion of another; or that a conquering nation has added province to province in her widening empire, until she claims to be mistress of the world; the instruction to be gained from his writings is comparatively meagre and scanty. The world is nothing the wiser or better from its knowledge of the simple fact, whether Cæsar conquers Pompey, or Pompey should be victorious over Cæsar at the battle of Pharsalia; whether it be Antony or Brutus, that prevails at Philippi. If history would deserve to be called by the high name of philosophy teaching by example, if she would furnish records of the past, pregnant with instruction for the future; she must unfold the dependence of events on their true causes, she must trace and point out the origin and nature of the various delusions which have involved nations in misery and ruin; and must designate with plainness and precision, the great sources of public prosperity and happiness. How little of this

do we find in Sallust, Livy, or Tacitus, compared with the better historians of modern times!

In Poetry and Rhetoric, Rome has a more acknowledged pre-eminence. Her Virgil, and her Cicero, will always stand on a high pedestal while poets and orators are held in renown. But both Rhetoric and Poetry are designed, more to give refinement and polish to what is already known, than to enlarge the bounds of useful knowledge; and the most fond admirers of what formed the glory of the Augustan age, must admit, that throughout the whole range of Roman Literature, it was rather in the entertaining and polite branches of learning, than in the more useful and important, that she acquired her chief distinction.

The same is in a great measure true concerning their teachers, the Greeks; for the progress of the pupil will always reflect the scholarship of the master. It is in fact the spirit of Greece that breathes in the historians, poets, and orators of Rome, perhaps mellowed and refined by age and experience. And even when you turn to those branches of science and art in which Greece stands comparatively alone; to her architecture and sculp-

ture as displayed in her temples and her statuary, which remain to this day models of taste for all generations; even here, you again meet the great distinction of intellect among the ancients. As a wise observer has said, "their strength was expended on the surface, not the nature of things; their skill lay in polishing, not in analyzing. They hewed and chiseled the stone into the graceful statue, or the lofty column; but of what the material was composed, what were the laws of its formation, or to what various purposes of human power and comfort it might be applied, they neither understood nor inquired."

But here comes another inquiry, too seldom raised. Was Greece indebted for her distinction in Letters and the Arts to no foreign source? And if so, to what nation or people can we trace her obligations? Rome borrowed largely from her. Did she also borrow from some other nation that flourished before her? The opinion prevailed for a long time, that Greece derived her most valuable knowledge from Ancient Egypt. But more thorough and recent researches lead to a different conclusion. Although Egypt must be conceded to

have been among the earliest of the nations celebrated in history for wisdom and greatness, she has been allowed to have credit for both extent and antiquity of knowledge which she does not deserve. She flourished at a period so remote and so buried in obscurity, that fable has been allowed too often to pass for fact, when writers have been describing her attainments in knowledge and power. But there are records to show what she was, that are now becoming disinterred from the sands that have been heaped on them for scores of generations. The huge ruins of her chief cities, and the figures and inscriptions on the pillars and walls of her temples are monuments, showing what was her standard in taste, and her progress in art during the days of her Pharaohs. And they prove, that if she was ever entitled to be called "The Cradle of Science," it must have been when Science, owing to the feebleness of infancy, required the use of a cradle. But when Science had outgrown the appendages of bewildering and tottering infancy, and had reached matured form and strength, Egypt was neither her guardian or her home. Many of Egypt's works of art, for which an antiquity has

been claimed that would place them anterior to the days of David and Solomon, have been shown to be comparatively modern; while those which are confessedly of an earlier date, have marks of an age which may have excelled in massive strength and cumbrous size, but knew little or nothing of finished symmetry or grace. The question then again recurs—where did Greece derive the impulse which gave her that pre-eminence in science and art which once adorned her? No one denies that she derived valuable elements of learning from Egypt, Phœnicia, and from Assyria. But it was merely the elements. If we speak of her higher attainments in such branches as architecture, sculpture, and poetry, to which she owes her bright fame, time, that great expositor of truth and right, that great detector of error and wrong, has shown that the standards of beauty on which Greece formed her taste, the models from which she copied, were furnished to her from the land of the Hebrews, “to whom were committed the oracles of God,” and upon whose artists and poets the breath of inspiration from heaven was made to rest, elevating their faculties to an excellence unknown

among the nations of the world before their day. Egypt, Phœnicia, and Assyria, were as accessible to Greece before the rise of the Hebrew nation, as after that memorable era in the history of our race. How came it then that no Parthenon, or other specimens of finished architecture ever rose in Athens or elsewhere, until after the Temple was built on Mount Zion, according to a model given by direct inspiration from Jehovah? How came it that no Homer was ever heard reciting his strains of poetry, until David, Isaiah, and other inspired men poured forth their sublime verse in the Holy Land? The zephyrs of Attica were as bland, and Helicon and Parnassus were as lofty and verdant, before Judea put forth her displays of learning and the arts as afterwards. Yet none of all the Muses breathed their inspiration over Greece till the spirit of the most High God had awakened the soul of Letters and of Arts in the nation of the Hebrews.

But we are not left simply to this mode of argument, conclusiye as it might be rendered. The careful investigations of our scholars and artists have carried to demonstration what appears both

reasonable and probable, from the view we have just taken of it.

Let us turn to the architecture of Greece, her great boast, and a science which as all admit, furnishes no dubious indication of the civilization and refinement prevailing in a nation. No one acquainted with the history of the Hebrews can question their pre-eminence in this noble art. The proof of it is found in a record that endureth for ever. Though the Temple at Jerusalem was destroyed before Greece became fully adorned with her splendid architecture, the plan which had been given by inspiration from heaven, and according to which the peerless structure was built, remains written at full length in the Hebrew Scriptures. The dimensions, the form and proportion of all the parts are there described with even minute exactness. Every thing that could impart grandeur, grace, or symmetry to the edifice, and which made it to be called for ages "the excellency of beauty," was placed in the imperishable volume, to be consulted by all nations, and in all ages. And we now learn that the architects of Greece must have made it their study. Wood, in his work entitled,

“The origin of building, and the plagiarisms of the heathen detected,” has placed the whole subject in such a light that it can no longer be ignored by any admirer of the arts; nor has the subject rested with him. That accomplished and learned architect, Wilkins, has proved by a careful comparison, that the finest specimen of architecture which adorned the Acropolis was copied from the Temple on Mount Zion. To one of his essays, published among his “*Prolusiones Architectonicæ*,” he has given the title “the Temple at Jerusalem, the type of Grecian Architecture.” And he has made the demonstration as complete as the language of such subjects can render it.

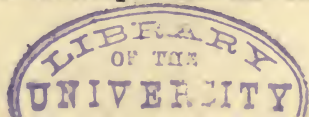
In the Classics, every writer who has made himself at all familiar with the Greek or Roman poets, can give page after page, to show how they have borrowed many of their choice beauties from the poetry of David, Isaiah, and other inspired prophets. Sentiments and expressions found in Homer, bear such a resemblance to those of Scripture, that Sir Walter Raleigh considers it as beyond dispute that the poet must have been familiar with the books of the Old Testament, and have borrow-

ed from them many passages word for word. The close resemblance between the poetry of Virgil and that of Isaiah has been the subject of universal remark among the admirers of classical literature. The subject and imagery of the fourth Eclogue are so evidently drawn from the writings of the inspired prophet, that the learned Bishop Lowth, after pondering the subject with close attention, has observed, with that nice discrimination which belongs to him as a critic, that he finds in this Eclogue such an unusual swell of images from a pen usually restrained and correct, that it seems to have diffused a foreign coloring over the work; and every where to betray an acquaintance with the prophetic descriptions respecting the Messiah and his kingdom.

In Ethics, the chief Greek and Roman moralists, from Plato down, show an indebtedness to the inspired penmen of the Bible, so obvious and so generally acknowledged, that it seems scarce worth while to do more than allude to it. Indeed, to whatever department of science and art we may turn our attention, we are sure to meet with some new argument to justify the sentiment now becom-

ing very general, that "the Hebrews drank of the fountain, the Greeks from the stream, and the Romans from the pool." And now we still farther ask : what could have given the land of the Hebrews such a distinguished pre-eminence? What could have rendered her such a culminating point of intellect? How comes it to pass that such a vast store-house of thought, intelligence and taste, should be found in her of which we have no trace in any nation preceeding her; and from which the cultivated taste of subsequent nations borrowed so liberally? From the time that she became possessed of her revelation from Heaven, as in the days of David and Solomon, we find her shooting up as far above the nations around her in literature and science as she was distinguished from them by the truth and divinity of her faith and worship. Over and above the learning then found in her "schools of the Prophets," which would be called in our days the colleges or universities of the land, she saw on her throne a king, of whom we are told that "his wisdom excelled the wisdom of the children of the East country, and all the wisdom of Egypt;"

whose cultivated genius rendered him a master in Proverbs and in song; and whose expansive mind so pervaded every branch of physical science that "he spake of trees, from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things and of fishes;" and who, as we have seen, rendered his Capital so distinguished for its architecture as to furnish models for those who have since claimed to be teachers of the world in that branch of art. The fame of such learning and taste we should remember was not confined to his own nation. It was world wide, and rendered the city of Jerusalem, in which he held his court, a place of more universal resort for all who sought or admired intellectual eminence, than Athens or Rome, or Paris and London in later ages of the world. Sheba sent her Queen, accompanied by "a very great train;" and her example was followed, we are told, till "all the kings of the earth sought to Solomon to hear his wisdom, which God had put into his heart." Egypt herself is named as seeking intimate intercourse with his court; nor is it possible to believe that Greece,



lying so near to the borders of his empire, could have remained ignorant of the knowledge and taste for which his capital was so distinguished.

Here then, we have a great starting point in the intelligence of our race; and I ask what created this resurrection of mind in the Holy Land, and among the nation of the Hebrews? The banks of Jordan were as green, and the cedars of Lebanon were as lofty, when the land was peopled by the Hittite, the Amorite, and the Perizzite, as when ruled under the sceptre of the Hebrew kings; and yet while those nations held it, from border to border, "darkness covered the earth and gross darkness the people," both in mind and morals.

In answering these inquiries, it should never be forgotten, as one of the cardinal truths of history, that no nation ever arose from degradation and darkness of its own accord, nor until roused and excited by some propitious impulse from without and beyond itself; and if you will survey the history of our race from the earliest ages; onward, you will find that the whole world was sinking deeper and deeper into ignorance and corruption, until the Most High selected the Hebrew nation

as a fresh depository of knowledge from himself; and having planted them in the land promised to their fathers, by direct inspiration made them acquainted with his being, his attributes, his will and his works.

It was among that people and at that period in the history of the world, that the downward tendency of the human mind was first arrested and stayed; nor is there any explanation either in fact or philosophy to account for the up-rising and recovery of the human intellect from its former lethargy, which then took place, unless we ascribe it to the influence of his revealed will "in whom are hid all the treasures of wisdom and knowledge." This indeed is the only way in which the wondrous phenomenon is explained by the men themselves who were the subjects of it. "There is a spirit in man, but the inspiration of the Almighty giveth them understanding;"—"For God giveth to a man that is good in his sight, wisdom and knowledge," is the language which they hold.

Go then to Greece if you will, to find the splendid displays of accomplished masters in letters and in art. Greece will herself send you to Judea, and

will point you to records and monuments which show, that if she became refined and learned compared with the nations around her, it was because Judea had become so before her. Go next to Judea and ask her from what source she derived the elements of her learning; and she will point neither to earth nor any nation of earth, but to Heaven and to the God of Heaven; and she will tell you, that if she can claim the high distinction of being the first among the nations to awake the long dormant intellect of man, and give it its upward tendency, it was "chiefly because that unto her were committed the oracles of God." If her Moses was sent to be her first and great teacher, to sow in the public mind the seeds of a ripe and wide spread intelligence, it was not simply because he was "learned in all the wisdom of Egypt;" learning which at that day was crude, superficial, and more allied to the pretensions of sorcery than to the luminous depths of sound knowledge. He was not qualified for the mission he was sent to fulfil, till he had first gone up to the mount of Horeb, and there "talked with God as a man talketh with his friend;" and came down, his face made radiant with light

from his fellowship with the wisdom and truth of the most High God. If her David awoke the song of poetry and music to a higher strain on Mount Zion, it was because his mind was elevated to the sublime task, not by inspiration from Apollo, but from Jehovah; and if her Solomon made Jerusalem the great radiating point of learning and taste to all nations in his day, it was because the most High God "gave him wisdom and understanding exceeding much, and largeness of heart even as is the sand which is upon the sea shore."

The eminence in Science and Art gained by Greece and Rome, is then so far from conflicting with our position that it goes rather to confirm it. But if we would see the full influence of divine truth on the intellect of a people, as displayed in its tendency to enlarge the boundaries of knowledge, we should view it not in the imperfect and partial revelation made of it in Old Testament times. We must consider what it has done since it has been given to the world as a finished revelation. With whom then, and where do you find the great fountains of intelligence and wisdom since the commencement of the Christian era? I will not wait

to show what is now universally admitted, that it was owing to Christian men and the Christian ministry, that the lamp of learning was kept from utter extinction during the dark ages. I will come down to times when, as all agree, knowledge received an onward impulse, to which aforesaid she had been a stranger. No greater or more important revolution has ever taken place in the world of learning, than the overthrow of the tyranny long exercised by the school men under the name of Aristotle, and the introduction of the inductive philosophy which has usually been distinguished by the name of Bacon. We claim this as a fruit of the Bible, and are ready to go into the proof, showing the influence of this holy book in emancipating philosophy from the bondage of the school men, and in bringing her forth not only to enjoy liberty herself, but to give civil and religious liberty to men and to nations.

But I will reserve this point for the following Lecture, and will at present allude less to the labors of learned men, than to those distinguished seats of learning in which ripe scholarship has been acquired, and which are scattered throughout Christendom, as depositories of truth and knowledge.

Who then are the acknowledged founders and patrons of them all, from the day in which Charlemagne is said to have given rise to the University of Paris, down to the latest seminary of learning which has been called into existence in our own young land? There is no earthly honor to which a pure ambition can aspire, higher than that of having created these well-springs of intellect, which go on, generation after generation, pouring out streams of truth to the world. (Who are the public benefactors that can claim the distinction? Are they men who have been moved by the spirit of Christianity or of Infidelity? Enumerate them all from the magnanimous Prince just named, and see how they will rank.

Did Christianity or Infidelity create the Universities of Cambridge, Oxford, Edinburgh, Glasgow, Leipsic, Leyden, Utrecht, Jena, Tubingen, Gottingen, Berlin and others of a like class in Europe? Or to come to our own country: who created Harvard, Yale, Dartmouth, Union, Nassau Hall, or the other noble Institutions of learning which are the glory of our land? Their founders were men who were firm believers in the Christian reli-

gion ; men, who, understanding the close alliance of learning and Christianity, gave their labors and their lives to establish these seats of science for the benefit of their race both in this world and the world to come.

And now, in comparison with these bright constellations shedding their lustre upon a dark world, and called into being by Christian men, and as the fruit of Christianity, what has Infidelity done? Where are her monuments of devotedness to the cause of learning? What Universities or Colleges has she founded and nurtured to a healthy and vigorous growth? A few years since, she might perhaps have pointed to one at which she had tried her hand. But the result of the short-lived effort was a full demonstration that a seat of learning, though patronized by a name of world-wide celebrity, and though sustained by the munificence of a powerful State, dooms itself to disappointment and defeat if it shuts out Christianity from its halls. Even our youth turned away from the unchristian institution as they would have turned from a fountain that was poisonous and deadly ; nor was it till a branch from the tree of life was cast in

for the healing of the waters, that it took the honored place which we hope it will long sustain among the learned Universities of the nation. Our thanks are due to the men who have enabled it to vindicate its claim to a high rank among Christian institutions, by issuing from its halls a volume replete with sound argument in defence of that Gospel which many once feared it might have assailed with fearful consequences to coming generations.

Another has been attempted, with indications of hostility to Religion so decided and marked as to require a special notice. Its founder selected the orphans as the objects of his bounty, and bequeathed a liberal endowment for their education, with a provision carefully expressed to shut out from the institution both the religion and the ministry of Him who is the orphan's God. The scheme is among the most unblushing attempts ever made against the truth of Heaven. It stands out from the other deeds of men as a prodigy of hardihood and guilt, when a man sits down, and with death, judgment and eternity in his view, bequeaths the vast wealth he has amassed, to create a seminary of learning which would tend to

dishonor the God of truth, and to lead astray the young, whose fathers and mothers are in the grave, by teaching them to ignore that gospel which alone is able to make young or old wise unto salvation. And what has been the result? For years, to use the language of a distinguished Counsellor, "such were the strange entanglements attending every step in carrying the device into execution, that the plan, the scheme, seemed unblessed in all its purposes;" and many began to fear lest the prediction would be fulfilled, that "while it lived it would lead a vexed and troubled life, and leave an unblessed memory when it died."

But He who has styled himself the Father of the fatherless, claims it as his own prerogative, that "he disappointeth the devices of the crafty, so that their hands cannot perform their enterprise; that he taketh the wise in their own craftiness, and the counsel of the froward is carried headlong." Whatever may have been the design of man in creating the endowment, "God meant it unto good." Under his over-ruling hand, the devise was made a trust to a christian city; and with much credit to herself, her municipal authorities have taken a

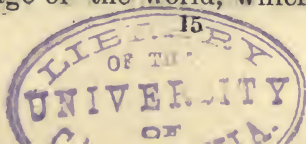
wise care that if ministers of the gospel are to be excluded from the walls of the institution, the gospel itself shall be there; and that all the departments of instruction shall be under the care of christian men, who honor and teach the Bible as the inspired word of God.

Had it been otherwise, the endowment had never escaped from the various perplexities and obstacles that lay in its way; or it must have given rise to an institution that would have done as little service for sound education as for sound Christianity. It would have been powerful only for evil. "Do men gather grapes of thorns, or figs of thistles?" Just as soon can the sacred cause of learning be sustained by infidelity. The cold creed can warm the heart to nothing generous and noble. It inspires no sentiments of enlarged forethought and liberality, of love to God or love to man. It can educate the heart only to selfishness and sensuality. If it does not enfeeble the intellectual powers, it distracts and distorts them. If it stimulates them to activity, the action is wild and convulsive, and of course dangerous to the man himself and to all around him. There is no regulating power pervad-

ing and controlling the whole framework of the soul, and turning it towards truth, as the needle turns to the pole.

But let the life-giving, life-diffusing influence of Christianity be felt in the cultivation and spread of knowledge, and what a healthful expansion of mind and heart, of thought and feeling do we see. You may plant the most precious seeds in the richest soil; but if they be under a covering where the rays of the sun seldom, if ever, reach them, their growth will be feeble, sickly and deformed; perhaps putting forth their pale shoots into every fantastic shape, yet never rising into strength, beauty or fruitfulness. But remove the covering that keeps away the genial light and heat dispensed by the sun in the heavens, and what a verdant healthfulness, what a ripening strength at once appears in the before sickly and imprisoned plant. Such is the influence of the Gospel on the intellect of man in unfolding its powers, and nurturing them to strength and maturity. It is the same word of God, which "in the beginning," when "darkness was upon the face of the deep," was heard saying "let there be light, and there was light;" and

which day after day, during the work of creation, brought into activity the various forms of life, till there was produced a finished world, "all very good." And "as it was in the beginning, it is now, and ever shall be." Throughout all ages of time it has been the good pleasure of God to "magnify his word above all his name." Wherever it "has free course and is glorified," it evokes light from darkness; it disenthalls, unchains, and calls into activity the previously stifled and dormant faculties of the mind. Shame on the small talk of still smaller men, that call the Bible a sectarian book. It is the book of the human soul, made by Him who made the soul; and so made in his wisdom, that all its verities correspond with the wants, the wishes, and the happiness of which the soul is most conscious. It is a glass in which man sees himself. It is the voice of God communing with the spirit which he once made in his own image, to wake up its faculties into a resurrection of their once departed strength; and so far as its power is felt, so widely as the book is spread, this effect is seen upon the learned and unlearned. Look at our own age of the world, which is the brightest



Bible day it has ever seen. At no previous period has the holy book been carried abroad, so speedily, as if on the wings of the wind; nor have the researches of travelers, and the labors of the learned, ever done so much in so short a time to illustrate its pages, as within the last fifty years. And, as if the breeze that bears onward the sacred volume, fanned into brightness the before sleeping embers of intellect; as though the book would instantly repay a hundred fold every illustration its truths receive from the investigations of science; never before did the world see a period of intellectual energy like the present. Man now reads the stars and suns of other worlds above us, till he seems familiar with them as with the planet on which he dwells. He finds his way into the deep recesses of the earth beneath his feet, and brings up from the mines, which grow richer as he goes deeper, exhaustless stores, which ever-improving art fashions and applies to multiply his comforts and gratify his taste. He has subjected the subtle vapor of steam to his dominion, and makes it bear him and his wealth over earth and sea with the speed of an eagle. He makes the very lightning

the messenger of his thoughts to distant cities and nations, with a rapidity that outstrips the wind. And then, while science is doing all this for the more happy and powerful of the human family, see what she does for the more bereaved and helpless. She has invented letters that the blind can read, a language that the deaf can understand; and who shall say that, having, in a sense far from profane made "the blind to see, and the deaf to hear," she may not also ere long make "the tongue of the dumb to sing?"

Let no man say these things are but the fruit of the world's advancement in years, and that it grows wiser because it grows older. The world grows old as fast in China or Africa, as in Europe or America; and what is the fruit of its age in those ignorant and degraded countries! Their inhabitants, generation after generation, have sunk deeper and deeper into ignorance and misery. It requires but a moment's reflection to show all who are willing to see, that this wondrous development of mind in our day is found where you find the Bible, and is found nowhere else. That which "makes us to differ" is, that we have the Bible,

and they have it not. We have it in our secret chambers; we have it in our families; we have it in our schools, and in all our other and higher seats of learning. Our old and our young, our rich and our poor, our learned and our unlearned read and understand it.

To what fresh expansions of intellect, to what new discoveries in art and science, to what greater improvements in the power and refinement of men, this general diffusion of the Bible may yet lead, Time alone can reveal. But we doubt if there be a man who observes and understands the present indications of mind, its lofty aspirations, its Argus eye, its Herculean grasp, who will not own, that we are but on the threshold of those greater discoveries which are yet to unlock the still hidden powers of nature, and to subdue and apply them still farther to the comfort and improvement of mankind. The fabled fertility of a Minerva's brain is fast becoming reality and truth in the Bible-awakened intellect of man. What is new to-day becomes old to-morrow, because of some still more new discovery to which the interval has given birth. We are no longer warranted to smile with scorn.

that projects, because they are new. Too often we have done so, creating pain and discouragement to the gifted men whose new inventions have changed the whole aspect of our age, in the rapid spread of intelligence, and wide diffusion of human comfort.

Unbelief in every form, whether it relates to man's happiness in this world, or the world to come, is rebuked by the Bible. In the Bible too, it may find its cure; for, as we have now seen, wherever the holy book is carried, it acts like the wonder-working rod of Moses, the rod of God's strength. By it nations are redeemed from that worse than Egyptian bondage, the bondage of ignorance; and in their progress towards the promised inheritance, the Red Sea through which they pass becomes the scene of new triumphs; and the rock and sands of the desert both yield their tribute to man's welfare, when touched by this Heaven-ordained instrument of wisdom and power.

SIXTH LECTURE.

The Prejudice that extensive Learning is hostile to the
Spirit of true Piety.

Mark, viii. 24.

*“And he looked up and said, I see men, as trees,
walking.”*

At the dawn of day every thing is seen indistinctly. The forms and relations of objects, great and small, are not fully perceived; and the imagination, acting on the shadowy outlines before it, often creates needless alarms at that which as yet is dimly comprehended. It is not easy to conceive the confusion and mischief that must ensue were men to act, through the day, on the visions thus obtained, and were they not to allow their misconceptions to be corrected by the clear light of the sun, as it brightens into perfect day. So it is in the worlds of Science and Religion. When religious truth began to emerge from the darkness that had covered it for ages; not a few of the

learned at first resisted its claims, from mistaken and unjust views of what the Scriptures teach. And in like manner, while the truths of Science were as yet but partially brought to light, they have often been suspected and opposed by Christians, as subversive of revelation; while a more perfect acquaintance with them has shown their great value in developing new beauties and a richer meaning in the sacred volume. The error with both parties arises from a want of knowledge, from imperfect vision. Like the man described in the text, who "saw men, as trees, walking," they have no adequate comprehension of the true form and the mutual relations of what lies before them.

It is to be lamented that much of this misconception and injustice still prevails with many devout men, who look upon science and philosophy as antagonistic to the Bible, who seem to tremble for the safety of the ark of God when it is touched by the hands of the learned; and are thus led to look for an enemy among those who come to act as friends and auxiliaries to the cause of truth. This dream has led to disastrous consequences to both Science and Religion; and it would be a

valuable service to both, if the prejudice could be dispelled. We will devote the present lecture to that object.

That the apprehension to which I refer is a mere prejudice, must be evident from what has been already proved respecting the number and rank of the learned, who have been, not only the advocates, but the ornaments of Christianity. We hold it as fully made out by the names placed before you in a previous Lecture, that men of profound learning, according to their number when compared with other classes of mankind, have furnished their full proportion to the ranks of Christians; Christians not only in name, but in sincerity and truth. As we are to judge of the tree by its fruits, this could not have been the case had learning, in its nature, been opposed to the genuine spirit of the Gospel.

It is, however, by no means surprising that this prejudice should exist. There was a time when there was not only something, but much, in the nature and spirit of learning as then pursued, which was exceedingly opposed to the Gospel, both as to its doctrines and its mode of teaching them.

There was a time when to philosophize and to play the sophist, were convertible terms; when the great amount of what passed with the world for science, was "science falsely so called," as Paul terms it. And there can be no doubt that many of the earliest corruptions which defaced the yet fresh beauty of Christianity, as she came to us from Heaven, sprung from the philosophy of those days; from the impious attempt to unite them, by bringing her down to it, instead of bringing it up to her. Hence the warnings and declarations which you find in such abundance from the Apostles. "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world." And again, "avoid profane and vain babblings, and oppositions of science falsely so called; which some professing, have erred concerning the faith." With the same view, after Paul has stated the fact, that "not many wise men after the flesh are called," he declares concerning the Gospel, that it was not revealed in "the wisdom of words," or "with enticing words of man's wisdom." His language gives an admirable description of the philosophy

that prevailed in his day. The master in dialectics, to whom all philosophers then bowed, was Aristotle. His dominion over the intellectual world was absolute and unquestioned, like that of his royal pupil, Alexander the Conqueror, over the nations subdued by his sword. But while the empire of the one crumbled into fragments at his death, the dominion of the other endured through hundreds and hundreds of years, and at no period of time had his scholastic sway been carried to a more extravagant extent among the learned, than during the early ages of Christianity. The great object of the Logicians was less to elicit truth than to perplex and confound their adversaries. There was no such thing as a healthful spirit of inquiry. The dogmas of a master it was treasonable in any of his pupils to question; and they were required to contend for them, not as lovers of truth, but as champions of their sect. The great objects of research were too generally those remote and vain abstractions which are of no avail for the benefit of man, and, even when settled, serve only to multiply points of hostility between rival schools. Their wisdom was the "wisdom of

words" not of things; much of it was "vain deceit," not the illumination of the mind with the realities of truth.

This being the state of learning in the days of the apostles, especially in those parts of the world where the Gospel was first planted; there can be no doubt that it generated a spirit of pride and self-sufficiency, a love of hypothesis and speculation, a contempt for whatever was plain and practical, at war with the spirit and truth of Christianity; and every reader of ecclesiastical history must know that the heresies which afflicted the Church in the early centuries sprung, as already observed, from this "philosophy and vain deceit," against which the apostle so earnestly warned the churches.

But learning is not now what it was then; and had it remained unchanged in form and spirit, we could not have shown you the bright constellation of names which we formerly recited, of men who have been leaders in science, and at the same time humble and meek disciples of the Saviour. As will be obvious from a brief comparison of its past with its present condition and character, learning

has passed through a revolution in modern times, as complete and decisive as ever took place in the civil relations of empires or nations. It has seen the overthrow, on the one hand, of a philosophy which blindly bowed to the authority of a master, and spent its strength in speculative theories, esteeming its discoveries valuable, in proportion as they were abstract and remote from the comprehension of the mass of mankind; and the introduction, on the other hand, of science, which looks to the realities of life, which makes facts, ascertained by observation or experiment, the data from which it reasons, and then shows how its conclusions are to be improved for the practical benefit of man. The contrast between the two systems has been so graphically exhibited by one of the most powerful writers of our day, that I cannot do better than quote it at some length. In his review of Bacon and the Inductive Philosophy he says, "The philosophy of the ancients was a philosophy of words; ours is a philosophy of works. They taught that man was made for philosophy; we hold that philosophy was made for man. Their faith in science, being without works, was dead; our faith, by

works, is made perfect. They prized a discovery according as it was mystic and ethereal, and confined to the knowledge of a chosen few; we hold a discovery valuable according as we find it not only sound in theory, but plain and intelligible to all. They divided their doctrines into esoteric and exoteric; the one to be kept to themselves, the other to be given to the people. Their constant effort was to extend the limits of the one, and contract the limits of the other; crowding men farther and farther from the temple of truth. We surround knowledge with no such boundaries or barriers. We view it as we view the light; the farther its rays are spread, the more bright and healthful the light itself becomes. They disdained to be useful; their schools regarded utility as degrading; some of them even as immoral. To be useful to the greatest possible extent, and to the greatest number, we esteem the highest and best end of all learning. Their very fables indicate the same spirit, the same aversion to have knowledge applied to its practical ends. Prometheus was known as the inventor of several most useful arts. As if in requital, they represent him as chained to a rock. We

bestow fame, fortune and rank, for useful inventions, and hold up our Franklins and Fultons, our Boltons and Arkwrights, as benefactors of their race. Plato, in his Republic, recommends the study of Geometry, because it leads to the knowledge of abstract and essential truth; but declares the science degraded, if applied to the practical purposes of life. We consider Geometry as highly honored when we can apply her great principles to conduct the streams of water to our tables and our chambers. When Archimedes discovered the principles of the lever and pulley, he was a proud man, while repeating the train of demonstration by which he arrived at his conclusion; but he acted like a man half ashamed of himself and of his discovery, when he saw it applied in those powerful machines which astonished and baffled the invaders of his city. We glory in putting the lever and the pulley into the hands of the mechanic and laborer, and in showing him how to use them to remove mountains, and convert the rock into palaces and fortresses. In a word, we employ Science in all its forms to relieve our fellow men from the drudgery that once rendered

them mere machines, and palsied their powers as rational creatures; their powers of mind and reflection."

This is learning from which Christianity has nothing to fear, but much to hope. But here arises the very important inquiry: What produced this great revolution in philosophy? What effected or mainly contributed to effect its liberation from its former "doting about questions and strifes of words," its former "profane babblings and oppositions of science, falsely so called?"

We are fully sensible of the truth which cannot be too often repeated, that the great value of the Bible lies in its bringing to light the way of salvation through a Redeemer for lost man. But it does not bear the less favorably on his welfare and improvement as an inhabitant of this world, because its main object is to prepare him for the blessedness of heaven. Like the godliness which it enjoins, it "is profitable unto all things, having the promise of the life that now is, and that which is to come." "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteous-

ness; that the man of God may be perfect, thoroughly furnished unto all good works." Accordingly its influence is seen in the improvement it effects in every power and faculty of man as a rational and immortal creature. In our last lecture we have shown how it acted upon our race in waking up and invigorating the intellect, imparting to it both higher aims and larger powers in various branches of science, to which we then referred. We may find another proof of its beneficent influence on the human mind, when we answer the inquiry which we have raised respecting the revolution which rescued philosophy from the bondage of the Schoolmen, and gave her the liberty and the power for good which she now enjoys.

In its mode of presenting truth to our view, the Bible contains in itself a most beautiful model of what is known as sound inductive philosophy. As the great distinction of this philosophy, consists in its drawing its conclusions or doctrines from facts, and then carrying them out to their practical results; so it should be observed does this principle underlie all the great teachings of the Bible. It draws its doctrines from facts fully and patiently

stated, and carries them out to their uses in regulating our practice. In this way the Redeemer repeatedly argues the doctrine of his own divine mission. "The works that I do," he says, "bear witness of me, that the Father hath sent me;" and he adds, "Believe me for the very works sake." In like manner, does he reply to the disciples of John, who sent to him inquiring, "Art thou he that should come, or do we look for another?" The reply is, "Go show John those things which ye do hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." This tends to explain, why you find the greater portion of the inspired pages written in the form of history, in a lucid exhibition of what has actually occurred among the various generations of our race. It begins by reciting in varied story what man has done and suffered, and thus infers his fall from rectitude, and his departure from God; his need of a Saviour, and the nature of the salvation which he needs. It also tells us in various forms, what the Saviour has done, whence he came, and whither

he has gone; and thence draws in conclusion, every doctrine entering into the gospel scheme, and shows us, from the whole, how faith in these doctrines should influence our practice. We find a beautiful exemplification of all this in the Epistle to the Romans.

And now, with this Bible in our hands, so constructed by its divine Author in its mode of revealing, establishing and applying sacred truth, as to have embodied in itself the great principles of inductive reasoning, we may well suppose it to have exercised a powerful influence in effecting the great revolution in learning from which, as we have seen, the world is at this day reaping such vast benefits. I am aware of the high distinction which belongs to one name, in this great achievement; nor would I take from Bacon one iota of the praise which belongs to him, as one of the great intellectual lights of the world. I will not assail his claim to be denominated the Father of Inductive Philosophy, as applied to the great practical purposes of life. In pointing out its uses, and predicting its results, he stands upon an elevation which he should be allowed to occupy without

question or dispute. His capacious mind was able to take in the whole range of sciences, and to see how they could be made productive of good by applying to them the principles which he was constantly exhibiting in some new and important light. The object which he proposed was, as he himself says, "not only knowledge, but fruit from knowledge, so as to effect the relief of man's estate." And most effectively did he contribute to the accomplishment of his noble design.

But as there were Reformers in the Church before the Reformation, so was it also in the world of philosophy. There were men before Bacon's day, who appeared as the day spring of coming brightness, as the preparers of the way, the John the Baptists of a new dispensation in the progress of knowledge. And though in their labors they sometimes appear like men struggling to free themselves from chains, or like men groping their way out of darkness, yet they are not the less to be esteemed as the fore-runners of coming liberty and light.

Little however had been accomplished until the Reformation took place, emphatically known

by that name; and it was the mighty men distinguished in history as the Reformers, who gave that first gigantic blow to the tyranny of the Schoolmen, which set learning free from the iron thralldom of scholasticism, and opened the way for the spread of a philosophy which all science now follows and honors. From the day when Luther took the solemn oath, "I swear to defend the truth of the gospel with all my strength," and was made Biblical Doctor, he felt himself bound to make a full acquaintance with the Bible his great object. The Scriptures accordingly became his constant study, the aliment of his mind, both the model and material of his thought. He not only drank in their spirit, and their doctrines, but their modes of argument, of illustration and of application. He felt as they inspired him to feel, and taught as they showed him how to teach. He soon found how greatly they differed in all these respects from the Schoolmen, whom he had formerly studied with great care, and who had then almost undisputed sway in the world of learning around him. He at once assailed them with the strength and earnestness characteristic of the man. "Aristotle,

Porphry, the Theologians of the Sentences," he declared, "these are the unprofitable study of this age. I desire nothing more ardently than to lay open before all eyes this false system, which has tricked the church by covering itself with a Greek mask; and to expose its worthlessness before the world." He seemed never to be wearied in repeating that "the writings of the apostles and prophets are both more certain and more sublime than all the sophisms of the Schools." And before long he exultingly writes, "God works among us. Aristotle is on the wane, and already totters to his fall, which is near at hand, and irreversible."

Language of the same import you find in the writings of all the distinguished Reformers; and here I would have it noted as a remarkable event in the history of learning, that the coming of a healthful and sound philosophy, followed the Reformation in Religion, which rescued the Holy Bible from oblivion, and placed it in the hands of the learned and the unlearned, to become an element in the formation of their minds, and to leave its impress on all their modes of thought and feeling. This was the work of the Reformers, all of

them in their own sphere assailing the tyranny of the Schoolmen, and contributing to break it down. In this view Bacon has been somewhat fitly called, not the Robespierre, but the Napoleon of philosophy. He built where others had demolished, and none had done so much to batter into dust the strong and gloomy Bastile, in which human intellect had long been imprisoned, and held comparatively powerless for good, as those right-hearted and strong-handed men, whom Bacon himself loved to honor as the champions both of religious truth and intellectual liberty.

Accordingly, as every one knows who is conversant with the subject, it was from the day in which the Bible was brought forth from the darkness under which scholasticism had covered it, and became a new and pervading element of thought in the intellect of nations which were blessed with its light, that you find philosophy and science assuming their new guise, and making strides unknown before. You hear of no Copernicus, nor Tycho Brahe, or Kepler, or Galileo, till you have heard of a Luther, a Zuingli, and a Calvin. It is true indeed, that you may occasionally find some

distinguished philosopher in lands where the Bible was comparatively a sealed book; but if so, you see him in a constant antagonism with the darkness around him. He is like a star that dwells alone. He is not one of a bright constellation. The sky in which we discover him is not congenial to the display of kindred lights. If you would behold a firmament where such luminaries rise and shine in clusters, giving and receiving from each other the lustre which creates perfect day; and where their influence is felt in a philosophy that reaches high and deep into the treasures of nature, and brings forth her choicest gifts for the benefit of man; you must find it where the Word of God circulates as free as the air we breathe, where its truth shines unchecked and untrammelled as light from the heavens. You do not find Bacons, Boyles, Newtons, Davys, or Herschels, in Spain, Portugal, or Italy, but in Bible taught England. Or look at France. The growth of her great philosophers has been since she broke away from the tyranny that chained the intellect under the bondage of the Schools; and the renown of her distinguished scholars at this day, as may be seen from their

works, is owing in a great degree, to their having caught much of that spirit of a sound philosophy which the Reformers caught from the Bible. Indeed it is due to France, to remember that among the first of scholars, renowned for his struggles in behalf of a philosophy new in its principles and applications, was Ramus of Paris, who made the Bible his daily study, though at the expense of cruel persecution and final martyrdom, and drew from it both his faith in religion, and his principles in dialectics. Nor did Bacon give birth to his "Advancement of Learning," his "De Augmentis Scientiarum," his "Novum Organum," until, as he himself intimates, the tyranny of the Schoolmen had been overturned by the influence of the Reformation; and until by a careful study of the Bible, his mind had acquired a controlling sympathy with it, not only in its doctrines, but also in its modes of argument, its sources of evidence, and its practical application of truth; in a word, until his mind had been clarified by the power of inspired truth acting upon him, perhaps to an extent of which he may not have been fully conscious himself. He became the inductive and

practical philosopher, in no small degree, from having his mind imbued with a spirit of inductive and practical theology.

If the world then owes much to Bacon and other philosophers of his class, Bacon owes much to the Bible, and to the Reformation which brought it forth from oblivion! The Bible made him what he was, and placed him where he is. Had he lived in a day or a land in which the Bible could have had no influence in forming his channels and modes of thought, he had never become a Sir Francis Bacon, though he might have been a Thomas Aquinas, or a Duns Scotus, strong in his abstractions, and deep in his mysticism. And if we are asked, why did not the Bible produce a Bacon at an earlier day; though the question is irrelevant, the answer is ready. The Bible did not produce a Bacon before Bacon's age, because in no previous age was it so diffused and received among men of Bacon's class, as to form a leading portion of their intellectual treasure, or to have a leading influence on their intellectual training. Never before had it so become part and parcel of the common store among the body of the learned, enriching their

✓ minds with the beautiful simplicity of its teachings. Never before had it reached such a point in its spread, as to have either influenced or formed public opinion among the learned. From the ✓ groves and academies of Greece and Rome, it was entirely shut out. In their wilful ignorance of it, they pronounced it "foolishness." True, the book in all its attributes of wisdom and truth was within their reach. But though "the light shined in the darkness, the darkness comprehended it not." ✓ Reject it as they might, and as the learned did in generations after them; the time was however to come, when philosophers who deserved the name, would receive and honor the inspired Volume. It did come in the days of Bacon, and of his illustrious brotherhood; and the Book has repaid a thousand fold the justice then done it, by creating an era in the history of knowledge, which gave her freedom instead of bondage, and sent her abroad to benefit a world from which she had previously hidden her comparatively scanty stores with the selfishness of penury.

Such then being the state of learning in our day, and such being the revolution through which

it has passed, it would be folly and injustice to suppose it hostile to the spirit of true religion. It is directly the reverse. It is to be received as the handmaid and ally of Revelation. When the Reformation in religion took place, the Reformation in philosophy soon followed; and the spread of the Bible was the great means of effecting both the one and the other.

But further: There are still other views to be taken of the prejudice we are anxious to see removed. It has not only created unjust suspicion and aversion against learning, and learned men; but it has at times aroused a spirit of cruel persecution against science. It cannot be denied that there have been martyrs to Philosophy as well as to Christianity. In science as in other important interests of human life, great men do not follow, but lead; and are sometimes so far in advance of their generation that their views are misconceived, misapprehended, and opposed with bitter animosity. While spending their lives and strength in discoveries that may benefit our whole race, so far from being cheered and applauded as benefactors, they are often not even allowed to share in that

charity that "suffereth long, and is kind, envieth not and thinketh no evil."

I might give you instance after instance, showing that men who have made those valuable suggestions in physical science which have led to the most valuable improvements in the condition of man, have been persecuted as blasphemers and malefactors, by those who were little inclined to rest till they had seen these pioneers of knowledge either burnt at the stake as conjurors, or confined in chains as madmen. But let us dwell chiefly on one conspicuous example. Let us go back to the period when the ennobling and elevating science of Astronomy was yet in its infancy; that science which furnishes such arguments for devotion in every new discovery it makes, as to have led to the just remark, that

"An undevout Astronomer is mad."

Let us refer to the labors and sufferings of the illustrious Galileo, called by many "the master of Europe in science," during his life.

It was about fifty years before his day, that the system of Ptolemy was assailed and overthrown

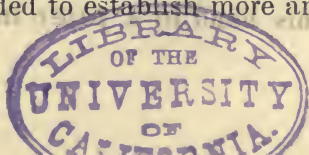
by Copernicus, a Canon of the chapter of Frauenburg. But though the proofs were conclusive, that the earth moves around the sun, instead of the sun moving round the earth; and although Copernicus being an ecclesiastic himself, might have hoped for the sympathy of his brotherhood; yet he was timid about making his discoveries known, lest he might bring on himself the censure of the church, if not the pains of the Inquisition. Accordingly his discovery slumbered for several years. But when Galileo, by his improvements in the construction of the telescope, carried his discoveries into the heavens far beyond the limits which had bounded the views of Copernicus, and had learned how the vast assemblage of fixed stars are held in their places, surrounded by their satellites; and thus not only proved the truth of the Copernican system, but also of the great laws which govern the heavenly bodies, unknown until his day; perhaps being less acquainted than Copernicus with the ignorance and jealousy of the Priests, he gave his discoveries to the world fully and fearlessly. No sooner however had he published them, than the cry of heresy was raised against him. The whole

Science of Astronomy was represented as nearly allied to Astrology. The Astronomer was accordingly brought before the Inquisition, where he was told that he had been cited, not to be heard in his defence, but to hear himself and his discoveries condemned; and it was only on condition of his renouncing them as untrue, and of his promise not to vindicate or teach them, either in conversation or in writing, that he obtained his liberty.

It cannot be denied that by thus abjuring his own discoveries, he inflicted a stain upon his name which can never be effaced. Indeed he had faults which I would be far from palliating or excusing; and yet let us not judge him too severely. He was not a man of iron nerve. He stood before that awful court which had the power of creating terror in the minds of the accused, beyond any other invention of ancient or modern times. The dark cells into which it thrust its victims, and from which they never returned, its slow and unsparing tortures, had often overpowered men of the greatest resolution. The dread of death under less frightful circumstances, as we may remember, once drew Cranmer to put his hand to a paper in which he

renounced his faith as a Protestant, though he afterwards repented of the deed and died a martyr at the stake, holding in the hottest of the flame the hand that had signed the unhappy recantation, exclaiming while he had power to speak, "This unworthy right hand! This unworthy right hand! This is the hand that wrote it, and therefore it shall first suffer punishment." The greatest of men have moments of weakness, when they may fail in their fidelity to the truth; and Galileo is said to have plead in his excuse, that though for a time he professedly renounced the truth, yet he was confident that at length, it would and must prevail; that even if the Inquisitors could stop his pen, they could not stop the earth's motion; and that other astronomers beside himself would arise, who would give currency to his discoveries under circumstances when no power of the Inquisition could suppress them or retard their progress.

When set at liberty however, his passion for new investigations showed itself to be as strong as ever. His telescope was again before his eyes, and turned towards the heavens, where he saw proofs which tended to establish more and more the opin-



ions which he had been driven to abjure. Notwithstanding the danger to which he exposed himself, he at once published his famous "Dialogues" on the two great systems of the world; and influenced, perhaps, by a sense of shame, at the duplicity which he had been induced to practice, and of resentment at the unworthy treatment he had received; he introduced some strokes of cutting sarcasm against the hypothesis which he so fully overthrew, and against the men who maintained it. The cry of heresy was instantly renewed; and at the age of seventy years, this venerable man was brought to Rome and committed as a prisoner. In the end he was called up to receive sentence; and again compelled to condemn his discoveries as impious, and to bind himself by an oath, never to teach or support them in any way, or in any form. As a punishment too for having disobeyed the former decree of the Inquisition, he was detained a prisoner at the pleasure of the Cardinal Inquisitors; and required, as a penance, to repeat the seven penitential Psalms, once a week during the space of three years. At the same time his writings were prohibited, and ordered to be publicly burnt at Rome.

We can easily imagine what would be the effect of such a degrading discipline on a mind like his—excitable, impatient of restraint, and longing to break away and mark out new paths of discovery in the wide expanse of the heavens above. It was like chaining the eagle to the earth, and compelling him to trail his wings in the dust, instead of allowing him to rise into his native regions high in the air. It would break the spirit, and shorten the life of the noble bird to have his nature thus violated and wronged. Such was the effect of the slavish penance enjoined upon Galileo; and this brings to our view an incident in this melancholy history which may well awaken our deepest sympathies.

He had a daughter with a mind gifted much like that of her father, ardent and aspiring. She saw the effect produced upon her aged parent by the constant reiteration of the penitential psalms day after day; and as the strange and dark morals of that generation allowed, she volunteered to endure the penance in his stead. The effect was as disastrous upon her health and spirits as it had been upon his; but in the devotedness of her affec-

tion, she concealed from him the inward fever that was consuming her vital strength, and ere long was carried to an untimely grave; alike the victim of filial devotion, and a reproach to the cruelty of ignorance and superstition which had led to so painful a catastrophe. The loss of his lovely child, with his other calamities, broke the heart of the persecuted sufferer, notwithstanding the efforts of his friends to soothe and comfort him. The world soon became as dark to him as to his child in her sepulchre. He was overtaken with blindness as the effect of grief and study; and at last died, more the victim of sorrow and vexation than of either age or bodily disease.

There are other martyrs besides Galileo who have fallen victims to the prejudice which I am exposing. I have dwelt the longer on his case, that you may the better perceive how ruthless and unsparing is the war it has at times waged against knowledge and intellect. In its unfeeling cruelty, it has broken down and crushed some of the choicest spirits that ever appeared as the benefactors of mankind; and whose frames, tenderly strung, and sensitive to wrong, have quickly sunk

under the fierce blow of the defamer and persecutor. Professing to be the guardian and defender of the Bible, it has often reprobated the very discoveries which throw a richer and larger meaning into many of the sacred pages. That Holy Book is full of types and symbols taken from the world of nature; from the heavens, from the sun, moon and stars; from earth and sea, and all their various products. To understand the real significance of these emblems with which the Scripture abounds, we must know the nature of the object itself, the laws which govern it, and the purposes it subserves in the world of which it may be a part.

The scientific interpreter of God's works is consequently to be viewed as acting in alliance with the sound expositor of God's word; and as one among many of the proofs showing how much fresh light may thus be thrown upon the inspired writers, let us take an example from the discoveries of Copernicus and Galileo, to which we have just referred, and which awakened, as we have seen, the unrelenting fanaticism that distinguished their day.

We are all familiar with the figurative language

which denominates the Saviour as the "Sun," "the Sun of righteousness;" and the devout Christian should never look upon the King of day without thankfulness that he has there shining a constant remembrancer of his Redeemer. But the full significance of that beautiful symbol was never comprehended, till we had been taught that the sun is the great centre around which our earth is continually revolving; not only deriving from him light and heat, beauty and fertility; but also retained in its appropriate sphere, by his attracting and sustaining power, until it shall have fulfilled its appointed time, and then to be lost in that flood of light, into which it will be kindled by the fires of the last day. This is the theory respecting the sun and planets, which Galileo studied and suffered so much to establish; and when viewed as the true science of the heavens, what an illustrious display is the sun made to furnish of the glory and offices of the Redeemer, his people revolving around him, avowing Him as the great centre of attraction to which they should tend, deriving from him both the light that guides them, and the life-giving warmth that makes them fruitful of good works; while at

at the same time they are preserved in the way of his commandments, from which at times they wander, by his drawing them nearer to himself, till at last they will be wrapped in the glory which awaits them, when their fellowship with Him shall be closer and more perfect. Compared with this copious significance, how jejune and unfitting would this symbol of the Redeemer be rendered, if the earth were made the central point, and the sun made obsequiously to revolve around it?

This is but a single example out of many which I might quote, to show how those discoveries in Science, which at first were decried as hostile to the Bible, when rightly appreciated, have become the expositors of a rich and divine wisdom in this Holy Volume which could never have been understood without their aid. The very first page of inspiration describing the Creation of our world, is another remarkable instance. An injustice similar to that which was done to Astronomy in former ages, has more recently been done to Geology. True, many of the more distinguished Geologists have done much to excite a prejudice against the whole science they teach, by the rash theories they

have advanced, and which we hope hereafter to show are as much at war with sound philosophy as with sacred Scripture. But there are principles in Geology which have become fixed and settled so completely, as to place them beyond all reasonable doubt. Among these is the creation of our world out of another which existed before it, and then perished; burying in its deep ruins, the products which once covered its face, and which are now often exhumed as the fossil remains of a world that has "waxed old like a garment;" while at the same time, we are taught to believe that out of the ruins of our world, when it shall have been consumed by the fires of the last day, are to arise "new heavens and a new earth." According to this theory, worlds themselves are subject to growth and decay, like the products of our earth in the varying seasons; and constant change is passing on every creature of the Almighty in his material Universe:—He, and He alone remaining "the same, yesterday, to-day and forever." No one can fail to perceive how forcibly such conceptions tend to illustrate the meaning of the Psalmist, when, describing the eternity and immutability of God.

he contrasts these divine attributes with the great changes that are constantly passing upon the earth, and the heavens, saying, "Of old hast thou laid the foundations of the earth; and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou art the same, and thy years shall have no end." But notwithstanding the beautiful illustration thus given, to the words of Scripture by this theory respecting a succession of worlds, when it was first advanced, an outcry was raised against it as leading not only to impiety but to Atheism. Farther inquiry, and more knowledge among the friends of Religion, have since shown that the conflict in such cases was not between Geology and the Bible, but between Geology and a mistaken and superficial interpretation of the Bible; and that the very same theories at first viewed with so much alarm, and assailed with so much abuse, are required both to render the Holy Volume consistent with itself, and to pour light on pages that were dark and perplexing.

But whatever may have been gathered in times past from the Heavens above, or the earth beneath to illustrate God's Holy Word, it is but a small part of what is yet to be done. There is a meaning not yet fully developed in the exclamation of David, "Thou hast magnified thy word above all thy name." From discoveries of Science already made we are enabled more fully to see God's name written in every star that shines above us; as it shows forth the riches and power of the hand that made it, and robed it in light. It is owing to aid from the same source that we can also more fully see His name in the mines of wealth and comfort which lie hidden in the bowels of our earth, as they display the wise Providence with which He has treasured them up from ages past, for the benefit of our race, in all generations, as time rolls on. But there are still brighter revelations of his wisdom mercy and power contained in his Word. It stands "magnified above all his name," inasmuch as it reveals a salvation for lost man which we could never have understood from any other teachings than those we find in its pages. And if we may judge from the past, as to what

we may expect in the future, every sun and every star now above us, and every thing embosomed in the earth beneath us, as they become better known through the labors of the learned, will continue to unseal some new and precious meaning in these inspired records and promises of Heaven's grace to our fallen race.

Then, in a new sense, will "the Heaven of Heavens, and the waters that be above the Heavens; the mountains and the hills and the deep places of the earth," all of them "praise the name of the Lord," as each of them brings its offering, both to fulfil and to illustrate His Word. May His smile rest upon every effort to accomplish that end, which is made with an humble reliance on His promised blessing.

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The present aspect of the controversy with infidelity has created a growing desire that both our Library and Theological Institutions would bestow more attention on the far more of "Physical Science with the Scriptures." That able and interesting author, Hugh Miller, has the following remarks on the subject in his "Footprints of the Creator":

"The Evangelical Churches, various in sentiment with their opinions, as with a few regard to the immortality of the soul, light or darkness, a form of error is now almost fully plausible and occasionally dangerous, and which is telling so widely on society, that one can scarce travel by railway or in a steamboat or encounter a group of children, guns, muskets, without finding decided traces of its ravages. But are the Churches can be prepared to compete to deal with it, or with the other opinions of a similar class which the infidelity of an age so largely engenders? The far more of physical science will be found time to time, and they more greatly extend their educational walks into the field of physical science. The religious science, which has arisen since the present century in the direction in which the minds of the last order are operating, should in

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The present aspect of the controversy with infidelity has created a growing desire that both our Literary and Theological Institutions would bestow more attention on the harmony of Physical Science with the Scriptures. That able and interesting author, Hugh Miller, has the following remarks on the subject in his "Foot-prints of the Creator :"

"The evangelistic Churches cannot, in consistency with their character, or with a due regard to the interests of their people, slight or overlook a form of error at once exceedingly plausible and consummately dangerous, and which is telling so widely on society, that one can scarce travel by railway, or in a steamboat, or encounter a group of intelligent mechanics, without finding decided trace of its ravages.

"But ere the Churches can be prepared competently to deal with it, or with the other objections of a similar class which the infidelity of an age so largely engaged as the present in physical pursuits will be from time to time originating, they must greatly extend their educational walks into the field of physical science. The mighty change which has taken place during the present century in the direction in which the minds of the first order are operating, though in-

dedicated on the face of the country in characters which cannot be mistaken, seems to have too much escaped the notice of our theologians. Speculative theology and the metaphysics are cognate branches of the same science; and when, as in the last and the preceding ages, the higher philosophy of the world was metaphysical, the Churches took ready cognizance of the fact, and in due accordance with the requirements of the time, the battle of the Evidences was fought on metaphysical ground. But, judging from the preparations made in their colleges and halls, they do not now seem sufficiently aware—though the low thunder of every railway, and the snort of every steam engine, and the whistle of the wind amid the wires of every electric telegraph, serve to publish the fact—that it is in the department of physics, not of metaphysics, that the greater minds of the age are engaged; that the Lockes, Humes, Kants, Berkeleys, Dugald Stewarts, and Thomas Browns, belong to the past; and that the philosophers of the present time, tall enough to be seen all the world over, are the Humboldts, the Aragos, the Agassizes, the Liebegs, the Owens, the Herschels, the Bucklands, and the Brewsters. In that educational course through which, in this country, candidates for the ministry pass in preparation for their office, I find every group of great minds which has in turn influenced and directed the mind of Europe for the last three centuries, represented, more or less adequately, save the last. It is an epitome of all kinds of learning, with the exception of the kind most imperatively required, because most in accordance with the genius of the time. The

restorers of classic literature, the Buchanans and Erasmuses, we see represented in our Universities by the Greek and what are termed the Humanity courses; the Galileos, Boyles, and Newtons, by the Mathematical and Natural Philosophy courses; and the Lockes, Kants, Humes, and Berkeleys, by the Metaphysical course. But the Cuviers, the Huttons, the Cavendishes, and the Watts, with their successors, the practical philosophers of the present age—men whose achievements in physical science we find marked on the surface of the country in characters which might be read from the moon—are *not* adequately represented. It would be perhaps more correct to say, that they are not represented at all; and the clergy, as a class, suffer themselves to linger far in the rear of an intelligent and accomplished laity, a full age behind the requirements of the time. Let them not shut their eyes to the danger which is obviously coming. The battle of the Evidences will have as certainly to be fought on the field of physical science, as it was contested in the last age on that of the metaphysics. And on this new arena the combatants will have to employ new weapons, which it will be the privilege of the challenger to choose. The old, opposed to these, would prove but of little avail. In an age of muskets and artillery, the bows and arrows of an obsolete school of warfare would be found greatly less than sufficient in the field of battle, for purposes either of assault or defence."

I would respectfully commend these important suggestions to all who are entrusted with the care of our semina-

ries of learning; and also to the friends of education who, having liberal means at their disposal, might endow professorships, to supply the want which is now so painfully obvious. Metaphysical studies should neither be dropped nor set aside in order to make room for Physical Science. But in the present state of the intellectual world, while a well arranged plan of liberal education should include both, the latter ought to have a first place as to the means provided for it and the time bestowed on it.

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It would be easy to multiply instances showing the hasty conclusions by which infidels in their zeal to discredit the Bible have only discredited their own reputation for science and fair argument. Egypt was once considered a favorable soil for the growth of scepticism. It lay so remote in ancient history, and the traces of its attainments in science and the arts were so imperfect and perplexing, that it seemed just what the sceptic could desire, who would "darken counsel by words without knowledge." Accordingly its chronology, its hieroglyphics, and its various antiquities have been paraded before the world again and again, as overthrowing the inspiration of the Old Testament. But now that Egypt has been subjected to a more thorough examination by men who were competent to unravel her mystic lore, what has been the result? We refer to the two following illustrations the more readily, as they have been furnished to the church

and the world by men who were not laboring to vindicate the Bible, but simply pursuing their own scientific researches.

The first is in relation to the famous Zodiac in the Temple of Denderah. The subjoined account of the controversy respecting it is taken from the pen of Rev. Dr. Cheever, while writing as the Correspondent of the New-York Observer.

"I know" he says, "of scarcely any more interesting subject. The account of the attack made upon Christianity through its medium, and of its signal defeat in the progress of Egyptian discovery, is one of the most striking pages in the history of discomfited infidelity.

"I have already given a slight description of one of the zodiacs of Denderah, supposed to be an astronomical representation of the twelve signs of the zodiac in regular succession. These zodiacal pictures never seem to have been noticed till the period of the invasion of Egypt under Napoleon. The French army and its officers seem to have been prepared for an expedition among the ruins of Egyptian antiquity with a wonderful mixture of enthusiasm, exaggeration, credulity and unbelief. If I am not deceived in my recollection, the whole army are said to have been so suddenly and entirely transported by the first sight of the temple of Denderah, that they burst into a simultaneous shout of admiration and surprise. Now the truth is, it would have been impossible for any considerable part of the army together to have seen the temple at all; and when first discovered, it is

so hidden amidst surrounding heaps of rubbish, that it is only on arriving close in its front, and almost one by one, that you get any impression whatever of its grandeur. The surprise of individuals was perhaps grouped and generalized, through the use of an allowable figure of speech, by the historian of the expedition, into its *supposable* results, if the whole army *could* have witnessed the spectacle together. "General Desaix first observed the planisphere or circular zodiac in the ceiling of one of the halls of the temple. Then the rectangular sculptured zodiac which I have described was discovered, and afterwards two other rectangular zodiacs were found by the Champollions in the temples of Esneh, some distance above Thebes. They were copied, engraved, published to the world, and as it was every where taken for granted that these temples and their sculptures were the genuine remains of ancient Egypt, science and infidelity together assumed that they afforded astronomical observations of the state of the heavens in the most remote periods. It was apparently demonstrated that the celestial phenomena exhibited, ran back from 4500 to 6500 years, and that the zodiacal system to which they belonged must have a date vastly beyond the Mosaic era of creation, at least fifteen thousand years ago. "The assumptions of these infidel speculators were afterwards proved ridiculously false; but even at that period there were not wanting able men of great learning, among whom appeared the celebrated antiquarian Visconti, to defend the truth of revelation even on the ground of those assumptions; that is, taking the zodiacs as true astronomical

monuments; and they proved, by equally conclusive calculations, that the monstrous antiquity assigned must be reduced within the limits of one or two centuries before the Christian era.

“Here the subject rested for a time, till in 1822 the planisphere of Denderah having been detached by a French traveller from the ceiling of the temple, was transported to the sea, disembarked at Marseilles, carried to Paris, purchased by the king for 150,000 francs, and placed for exhibition in the Louvre. Here it not only attracted multitudes of visitors, but became the subject anew of profound study and speculation among learned men. Mathematicians and astronomers sought to bring the results of their laborious backward calculations into a correspondency with that period of the world when the zodiac in question was supposed to have been copied from the actual appearances in the heavens.

“In a letter to the editor of the *Revue Encyclopedique*, in August 1822, Champollion reminded those bold speculators on the monument of Denderah, that a precise knowledge of astronomical science, as it was understood by the ancient Egyptians, with all its errors, was as absolutely necessary to any just conclusion, as the most exact and learned theory of modern astronomy. Egyptian astronomy having been intimately blended with religion and astrology, mere objects of worship might easily be mistaken for an astronomical sign, and a mere symbolical representation for a real object. But neither this reproof, nor the opinion of learned archæologists who attributed to the era of the zodiac in question antiquity

no greater than that of the Roman dominion in Egypt, had any weight against the pretended exactness of the calculations of learned astronomers. The infidelity of Dupuis' book on the origin of all forms of religion, received a new impulse, was spread about in small pamphlets, and was admitted unchecked in all companies.

“So far, however, as it was built upon Egyptian monuments, it lasted but a little while. Suddenly the discovery of a single word disgraced and annihilated the whole of it. In the use of his phonetic alphabet, the younger Champollion found upon the planisphere of Denderah the Roman title of EMPEROR, and in continuing his investigations on the temple itself, he found the titles, names, and surnames of the emperors TIBERIUS, CLAUDIUS, NERO, and DOMITIAN! Upon the portico of another temple, supposed to have been many centuries older than even that of Denderah, he found the names of the Roman Emperors CLAUDIUS and ANTONINUS PIUS! Here was a triumph indeed, for there was no impugning the discovery, no resisting the evidence of the temples themselves, and all the long and laborious calculations of those learned infidels were defeated in a moment. They must have been singularly abashed, with all their boldness, looking a good deal like that creature found once ‘squat like a toad, close at the ear of Eve,’ whom the spear of Ithuriel touched lightly, and ‘returned of force, discovered and surprised, to his own likeness.’ If the poet Cowper had been living, he had gained a perfect illustration to add to his picture of those,

“Who drill and bore
 The solid earth, and from the strata there
 Extract a register, by which we learn
 That he who made it and revealed its date
 To Moses, was mistaken in its age.”

“But this drilling and boring was nothing to the folly of men who thought to overturn Christianity itself by scientific calculations based on the supposed antiquity of a horoscope of heathen and pagan divinities, a monument of mingled astrology, mythology and astronomy! Inasmuch as the zodiac in the temple at Esneh appeared to commence with the sign of the Virgin, they argued an antiquity for that temple of between 2700 and 3000 years before Christ! “This carried men’s minds back to a period several centuries before the deluge, and supposed the existence then in Egypt of astronomical and architectural science already in perfection, the monuments of which remained down to modern times, uninterrupted and uninjured even by the destruction of the world, as recorded in the Scriptures. It was a good opportunity for scoffers to build their infidelity into something like a system, and they were allowed, in the Providence of God, to do this just thoroughly enough and long enough, fully to display their presumption, their malignity and their ignorance; and then, at the touch of truth their discomfiture was as easy and as palpable as the shooting of a ray of light. An inscription discovered by Champollion *proved* the zodiac in question to have belonged either

to the reign of Antoninus or of Adrian. Even previous to this, Messrs. Huyot and Gau, distinguished French artists, by the measurement and critical examination of the edifices of Egypt and those of Nubia had come to the certain conclusion that many among them were constructed and sculptured in the time of the Greeks and Romans.

“Lefronne, a learned French academician, came to the same conclusions with Champollion by the examination of the temples and of various inscriptions. Pursuing his researches, he even found, at length, a zodiac painted upon a mummy-coffin belonging to the time of Trajan, and came to the conclusion that none of the representations of this nature upon Egyptian monuments have any higher antiquity than the epoch of the Roman emperors, and that so far from having any relation to astronomical science, they are mere ornaments of judicial astrology, or schemes of nativity, so called by the astrologists, complimentary to the destinies of the reigning emperors. So the bubble of infidelity burst, like a South Sea speculation, and the vaunted Egyptian zodiacs lost nearly all their importance. “They are nothing more,” said M. Lefronne, “than simple objects of curiosity, which may furnish the artist and the antiquary with the means of making a few collations, but which will hereafter present no object for truly philosophical research; for instead of concealing, as was expected, the secret of a science which had reached its perfection even before the deluge, they are merely a representation of absurd reveries, and a testimony still living of one of the follies which have most disgraced the human mind.”

The next example showing how the progress of discovery in Egypt has turned the tables on infidelity, relates to the cultivation of the vine in that country; and the incidents as related by W. Cooke Taylor in his work entitled "The natural history of Society," show how even the learned defenders of Christianity may be misled by these imperfect discoveries; and that when perplexities arise under such questions, it is our duty to wait in patience, till time shall be allowed to make the more perfect investigations which may put the whole truth in our possession. "He that believeth shall not make haste."

"The Books of Genesis, and Exodus," says Taylor, "contain incidental notices of the condition of Egypt, by which we are enabled to estimate pretty accurately the progress of humanity at a remote age in the valley of the Nile; and these notices have recently derived unexpected confirmation from modern discoveries—for the monuments brought to light in Egypt confirm the accuracy of Scripture in every particular, and satisfactorily refute any counter-statements which had previously been allowed to rank as contradictory authorities. It

"One remarkable instance of this new evidence, for the accuracy of the Pentateuch, will serve fitly to introduce our examination of the Scriptural statements respecting the civilization of Egypt.

"In the last century the Books of Moses were often attacked, and their authenticity impugned, because they mention the existence of vineyards, grapes, and consequently of wine, in Egypt; for Herodotus expressly declares there were

no vineyards in Egypt, and Plutarch avers that the natives of that country abhorred wine, as being the blood of those who rebelled against the gods. This authority appeared conclusive, not merely to the sceptics who impugned the veracity of the Pentateuch, but even to the learned Michaelis, who concluded that the use of wine was enjoined in the sacrifice for the purpose of making a broad distinction between the religious usages of the Israelites and of the Egyptians. The monuments opened by modern research have decided the controversy in favor of the Jewish Legislator. In the subterranean vaults at Eilithyia, every part of the processes connected with the dressing and tending of the vine are faithfully delineated; the trellices on which the vines were trained, the care with which they were watered, the collection of the fruit, the treading of the wine-press, and the stowing of the wine in *amphoræ*, or vases, are there painted to the life; and additional processes of extracting the juice from the grape are represented, which seem to have been peculiar to the Egyptian people. Mr. Jomard adds, that the remains of amphoræ, or wine vessels, have been found in the ruins of old Egyptian cities, which are still encrusted with the tartar deposited by the wine. It is not necessary to account for the error into which Herodotus has fallen; he wrote long after Egypt had been distracted by civil wars, and then subdued by the Persians; calamities quite sufficient to account for the disappearance of such a highly artificial cultivation as that of the vine must have been in Egypt. His statement is most probably correct, if it be limited to the period when

Herodotus wrote; and thus viewed, it becomes important evidence for the superior antiquity both of the Bible and the Egyptian monuments."

Much as has been done by the learned to bring truth to light respecting the lands where the Bible lays its scenes, we are persuaded that they are only at the beginning of their work. They are yet on the surface, and the deeper they go in the exhumation of the ruins that tell of former times, they are furnishing new and indisputable evidence showing the truth of sacred history. The Champollions, the Layards and others of a kindred ambition are among the most valuable expositors of the Bible. Dr. Robson in his Lectures to young men, has well remarked—"Had Voltaire been now alive, he would not have ventured to put the sneering question, how, and on what materials, the Hebrew law-giver would write the Pentateuch; for it is proved that papyrus was in common use for writing in his time. Nor would he have tauntingly asked how, after an interval of a thousand years, Hilkiah could find in the temple of Jerusalem the autograph of the law; for writings and contracts on papyrus, as old as the times of the Pharaohs, still exist, and are still legible. Nor would he have insinuated against Ezra the charge of having forged the sacred books which he collected; for the written and monumental history of Egypt so coincides with these books, in dates and facts, as to demonstrate that they could not be the work of imposture. The remark respecting this celebrated infidel, made by Benjamin

Constant, an eminent French philosopher, who had abandoned infidel opinions in consequence of the numberless difficulties which the facts of science oppose to scepticism, is very pungent: 'He who would be gay with Voltaire, at the expense of Ezekiel and Genesis, must unite two things, which will make his gaiety sufficiently melancholy—ignorance the most profound, and frivolity the most deplorable.'"

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The change that has taken place since Voltaire's day among the leading minds of the French nation is very marked, and promises happy results. The able writer of the following paragraph may have been too sanguine in his hopes, but there is much truth in his remarks. Having referred to the sentiment of reverence for Christianity, which is so plainly avowed by De Tocqueville in his *Histoire Philosophique du Regne de Louis XV.* he proceeds.

"It is a remarkable and most consolatory circumstance, that these just and enlightened views on the subject of religion, and its beneficial influence on society, are now entertained by all the deepest thinkers and most brilliant writers in France. There is not an intellect which rises to a certain level now in that country—not a name which will be known a hundred years hence, which is not thoroughly *Christian* in its principles. *That*, at least, is one blessing which has resulted from the Revolution. Chateaubriand, Guizot, Lamartine, Villemain, De Tocqueville, Michelet, Sismondi, Amadee, Thierry, Beranger, Barante, belong to this bright band.

When such men, differing so widely in every other respect, are leagued together in defence of Christianity, we may regard as a passing evil whatever profligacy the works of Victor Hugo, Eugene Sue, and Sand, pour forth upon the Parisian world and middle classes throughout France. They, no doubt, indicate clearly enough the state of general opinion *at this time*. But what then? Their great compeers, the giants of thought, foreshadow what it will be. The profligate novels, licentious drama, and irreligious opinions of the middle class now in France, are the result of the infidelity and wickedness which produced the Revolution. The opinions of the great men who have succeeded the school of the *Encyclopédie*, who have been taught by the suffering it produced, will form the character of a future generation. Public opinion, of which we hear so much, is never anything else than the re-echo of the thoughts of a few great men *half a century before*. It takes that time for ideas to flow down from the elevated to the inferior level. The great never adopt, they only originate. Their chief efforts are always made *in opposition* to the prevailing opinions by which they are surrounded. Thence it is that a powerful mind is always uneasy when it is not in the minority on any subject which excites general attention."

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I have been told that when these Lectures were delivered, I was thought by some of my hearers to have been too un-

sparing in my strictures on Gibbon. Reflection has confirmed me in the belief that I am far from having done him injustice. The most severe of my censures are little more than a reiteration, perhaps I should say condensation, of what has been previously said by men who had weighed, with great care, both the man and his writings.

Whatever may have been the predilections or prejudices of Professor Porson, the famous Greek scholar, he was certainly far from being over-scrupulous in matters of religion; yet in his criticism on "The Decline and Fall," he tells us, "Mr. Gibbon's industry is indefatigable, his accuracy scrupulous, his reading, which is sometimes ostentatiously displayed, immense; his attention always awake, his memory retentive, his style emphatic and expressive, his sentences harmonious, his reflections just and profound; he pleads eloquently for the rights of mankind and the duty of toleration; nor does his humanity ever slumber unless where women are ravished or the Christians persecuted. He often makes, when he cannot readily find, an occasion to insult our religion, which he hates so cordially that he might seem to revenge some personal injury. Such is his eagerness in the cause, that he stoops to the most despicable pun, or to the most awkward perversion of language, for the pleasure of turning the Scripture into ribaldry, or of calling Jesus an impostor. Though his style is, in general, correct and elegant, he sometimes draws out 'the thread of his verbosity finer than the staple of his argument.' In endeavoring to avoid vulgar terms, he too frequently dignifies trifles, and

clothes common thoughts in a splendid dress that would be rich enough for the noblest ideas. In short, we are too often reminded of that great man Mr. Prig, the auctioneer, whose manner was so inimitably fine that he had as much to say upon a ribbon as a Raphael.

“A less pardonable fault is that rage for indecency which pervades the whole work; but especially the last volumes.”

I will add another extract, which though taken from a work more accessible than Porson's writings, is generally so able and judicious in its criticisms on infidel authors, as I remarked in the Preface, that I am disposed to do all I can to call public attention to them. In the Periodical to which I refer, is an article on “Gibbon's Miscellaneous Works,” in which these well-deserved strictures occur.

“He considered the progress of Christianity as a disturbance of the quiet and established rights of Paganism; and the Reformation, though he allowed, to a certain extent, its beneficial influence on mental freedom, as another invasion of the quiet and settled claims of popery. His serious (if in such a writer it be possible to discover what is serious and what is not, but his apparently serious) and strong partiality for Mahommedism, was a singular phenomenon. Insulting and discarding Christianity for the follies and inconsistencies of its professors, which, at worst, were no more than a recoil of human passions upon its genuine influence, he could endure, nay, he could applaud the Mahommedan imposture, although slaughter, devastation, and military fanaticism were

parts of its constitution. But the secret (a secret perhaps to himself) was, that the objects on which those terrible qualities were exercised happened to be Jews and Christians, against whom intolerance itself was to be tolerated, and every license was lawful. In his insidious attacks upon the Gospel, he had reckoned too securely upon the apathy and indifference of his countrymen; but shocked and confounded as he owns himself to have been, by the consequences of his mistake, he put forth all his powers of sarcasm, irony, and vindictive scorn, on his indiscreet and unfortunate adversaries. In him, the man and the writer (it is no unusual inconsistency) were too different creatures. Affectionate and even piously attentive to relatives who could contribute little to his entertainment, and nothing to his emolument, constant in unequal friendships, and grateful to fallen greatness, it is impossible not to pronounce him so far an amiable man.

It is difficult to discover how it came to pass, that a man who delighted in the conversation of chaste and accomplished women, and whose correspondence with friends even of his own sex, is wholly untinged with pruriency of imagination, should, in the great work in which his reputation was embarked, have had so little regard to the public and himself, as to pour out such torrents of ancient indecency. It is no apology for this insult upon the public morals (a systematic and persevering insult of many years continuance) that the poison was confined to his notes, and enveloped in cover of a dead and difficult language. It did more mischief than his infidelity. It addressed itself to the imagination

and the passions of an age which needed not to be inflamed by intellectual incentives to the youth of our great schools and universities, who, captivated by the seductive charms of his text, would be farther attracted by the learned semblance of his notes, to descend to the polluted margin where they might decipher Greek, and drink in vice and profligacy by the same effort. We had once formed the impracticable resolution of expunging the offensive passages, of both descriptions, from our copy of the *Decline and Fall*. The ribaldry, indeed, of the notes might, by a due degree of perseverance, have been expelled, and a blotted page might well have been atoned for by the comparative purity of what remained: but the sneers and sarcasms, the hints and allusions, the sly, depreciating associations, and the comparisons of the text, could by no art or effort be removed.

Quinque palæstritæ licet hæc plantaria vellant,

Haud tamen ista filix ullo mansuescit aratro.—Pers.

So incorporated indeed are these vices with the very texture and tissue of the work, that it would be as easy to extract, thread by thread, the offensive and hideous figures sometimes woven into a piece of ancient tapestry, as to detach those parts from Gibbon's *History*, and leave anything but the *trama figuræ* behind. This maturity in intellectual vice he appears to have attained only in his later days. In his journal, written at three and twenty, he speaks of the impurities of Juvenal in a manner which shows his imagination, and the principle at least of his morals, to have been

yet untainted. It is edifying, however, to observe, that having abandoned the Gospel, the Gospel abandoned *him*; and that he is driven to the defence of his immoralities upon a principle which proves how much better a casuist is the meanest Christian, than the greatest philosopher."

Although two or three sentences of this extract are quoted in the body of the Lecture to which this note refers, I have thought my readers would be gratified to have placed before them a more extended exhibition of the ability with which Dr. Whitaker has analyzed the spirit of Gibbon's hostility.

The same sentiment, though perhaps somewhat intensified, was held by this standard work, when, a quarter of a century afterwards, it reviewed Milman's edition of the "Decline and Fall," beginning the article with the declaration:

"It was an evil hour for the best interests of mankind when Gibbon undertook to write the history of "The Decline and Fall of the Roman Empire." If the subject was well chosen, and he in many respects admirably qualified to do it justice, so much the worse. The literary merits of the work only secured a wider range for the infidel principles mixed up with it; and, as from the nature of the subject, it was sure to be read by the young far more than by those of mature age and established opinions, there is no telling the number of minds it may have unsettled. The poison too, was put in circulation without any label on the wrapper; for who would expect a history of Rome to be made the vehicle

of a malignant attack upon Christianity?" * * * * Whether we turn to the characters he dwells upon with disproportionate interest—the features of a picture he exhibits in the most prominent relief—the critical scrupulosity with which he investigates the most nauseous details, sifting them with the pertinacity and relish of a duck filtering the filthiest mud for its meal—whether we track the spirit of the man by its slime through a dirty quotation, a sly inuendo, a luxurious amplification—all concur to show that the mind was inveterately sensual."

Out of the many able writers who might be quoted in this connection, I will refer to but one more—Sir James Mackintosh, well versed as he was in the question of what history ought to be in order to render it reliable and instructive. Though I would hardly coincide in his quaint remark that "Gibbon could have been cut out of a corner of Burke's mind without his missing it," his judgment of Gibbon as a historian had been carefully matured.

"The sixteenth chapter," he says, "I cannot help considering as a very ingenious and specious, but very disgraceful extenuation of the cruelties perpetrated by the Roman magistrates against the Christians. It is written in the most contemptibly factious spirit of prejudice against the sufferers: it is unworthy of a philosopher and of a man of humanity. Let his narrative of Cyprian's death be examined. He had to relate the murder of an innocent man, of advanced age, and in station deemed venerable by a considerable body of

the provincials of Africa—put to death because he refused to sacrifice to Jupiter. Instead of pointing the indignation of posterity against such an atrocious act of tyranny, he dwells with visible art on all the smaller circumstances of decorum and politeness which attended this murder, and which he relates with as much parade as if they were the most important particulars of the event."

PAGE 48.

The following occurrence is taken from Haldane's Memoir. It serves to shed a fresh light on the imperishable endurance of the Holy Scripture. The characters introduced in the story are well known.

"I was dining," said Dr. Buchanan, "some time ago, with a literary party at old Mr. Abercrombie's, of Trillibody, (the father of Mr. Ralph Abercrombie, who was slain in Egypt,) and we spent the evening together. A gentleman present put a question which puzzled the whole company. It was this: 'Supposing all the New Testaments in the world had been destroyed at the end of the third century, could their contents have been recovered from the writings of the first three centuries?' The question was novel to all, and no one even hazarded a guess in answer to the inquiry.

"About two months after this meeting I received an invitation to breakfast with Lord Hailes (Sir David Dalrymple) next morning. He had been one of the party. During breakfast he asked me if I recollected the curious question

about the possibility of recovering the contents of the New Testament from the writings of the first three centuries. 'I remember it well, and thought of it often, without being able to form an opinion or conjecture on the subject.'

" 'Well,' said Lord Hailes, 'that question quite accorded with the taste of my antiquarian mind. On returning home, as I knew I had all the writers of those centuries, I began immediately to collect them, that I might set to work on the arduous task as soon as possible.' Pointing to a table covered with papers, he said, 'There I have been busy these two months, searching for chapters, half chapters, and sentences of the New Testament, and have marked down what I found and where I found it, so that any person may examine and see for himself. I have actually discovered the whole New Testament, except seven or eleven verses, (I forget which,) which satisfies me that I could discover them also. God concealed or hid the treasures of his Word where Julian, the apostate emperor, and the other enemies of Christ, who wished to extirpate the gospel from the world, never would have thought of; and though they had, they never could have effected their destruction.' "

PAGE 58.

In this Lecture and in the fifth of the present series, (see pp. 237, 238.) I speak of the present day, perhaps I should say the last half century, as an epoch remarkable for the increased spread of the Bible. The following sta-

tistics on the subject, must be viewed with interest by every friend of religion.

According to the best information which I can obtain, the whole number of Bibles in circulation fifty years ago, was about 4,000,000

Since that time there have been published by

various Bible Societies, not less than . . . 40,000,000

The same number at least have been published

by individuals on their own account, . . . 40,000,000

Making in all, . . . 80,000,000

If we allow 20,000,000, for destruction or loss of Books by wear and tear during this period we have then 60,000,000

Bibles now in circulation, instead of the . . . 4,000,000 which were in circulation fifty years since. In other words, within the last half century Bibles have been multiplied fifteen fold.

These estimates are furnished by intelligent Officers of Bible Societies, who have given careful attention to ascertain the facts in the case. It is worthy of note that 50,000,000 of this aggregate of Bibles have been published in the English Language.

NOTES TO SECOND LECTURE.

PAGE 61.

Bishop Burnet's account of Rochester's conversion and death, which is so warmly commended by Dr. Johnson, is not the only notice of these remarkable events that may be read with profit. The letters written by the Earl's mother to her sister-in-law, in which she describes the change that had passed on her son, are very affecting, and the funeral sermon preached by the Rev. Mr. Parsons on occasion of the Earl's death, gives many additional incidents of fresh interest.

I will make room for one circumstance that is especially memorable. Fearing that the reality of his repentance might be questioned after his death, he prepared the following declaration, subscribed it in the presence of witnesses, and left the request that it might be published to the world as his dying testimony.

"For the benefit of all those whom I may have drawn into sin by my example and encouragement, I leave to the world this my last declaration, which I deliver in the presence of the great God, who knows the secrets of all hearts, and before whom I am to be judged; that from the bottom of my soul I detest and abhor the whole course of my for-

mer wicked life; and that I think I can never sufficiently admire the goodness of God, who has given me a true sense of my pernicious opinions and vile practices, by which I have hitherto lived without hope, and without God in the world; have been an open enemy to Jesus Christ, doing the utmost despite to the holy Spirit of grace; and that the greatest testimony of my charity to such is, to warn them, in the name of God, and as they regard the welfare of their immortal souls, no more to deny his being or his providence, or despise his goodness; no more to make a mock of sin, or condemn the pure and excellent religion of my ever-blessed Redeemer; through whose merits alone, I, one of the greatest of sinners, do yet hope for mercy and forgiveness. Amen.

"J. ROCHESTER.

"Delivered and signed June 19, 1680, in the presence of

"ANN ROCHESTER.

"R. PARSONS."

PAGE 62.

However united the men whom I have here named may have been in their hostility to Christianity, they were not always on the most amiable terms with each other; nor does their mutual admiration seem to have been proof against change. The explosion, for it deserves no better name, between Hume and Rousseau, forms a most ridiculous episode in the lives of the two men.

When Hume met with Rousseau at Paris in 1765, he writes in the most exaggerated style respecting the value of the acquaintance he had formed. In a letter addressed to Dr. Blair, he says,

"People may talk of ancient Greece as they please; but no nation was ever so fond of genius as this, and no person ever so much engaged their attention as Rousseau. Voltaire and every body else are quite eclipsed by him.

"I am sensible that my connections with him add to my importance at present. Even his maid, La Vasseur, who is very homely and very awkward, is more talked of than the Princess of Morocco or the Countess of Egmont, on account of her fidelity and attachment towards him. His very dog, who is no better than a collie, has a name and reputation in the world. As to my intercourse with him, I find him mild, and gentle, and modest, and good-humored; he has more the behaviour of a man of the world than any of the learned here, except M. de Buffon; who, in his figure and air, and deportment, answers your idea of a marechal of France rather than that of a philosopher. M. Rousseau is of small stature, and would be rather ugly, had he not the finest physiognomy in the world: I mean the most expressive countenance. His modesty seems not to be good manners, but ignorance of his own excellence. As he writes, and speaks, and acts, from the impulse of genius, more than from the use of his ordinary faculties, it is very likely that he forgets its force whenever it is laid asleep. I am well assured that at times he believes he has inspirations from an



immediate communication with the Divinity. He falls sometimes into ecstasies, which retain him in the same posture for hours together. Does not this example solve the difficulty of Socrates' genius, and of his ecstasies? I think Rousseau in many things very much resembles Socrates. The philosopher of Geneva seems only to have more genius than he of Athens, who never wrote any thing; and less sociableness and temper. Both of them were of very amorous complexions; but a comparison in this particular, turns out much to the advantage of my friend. I call him such, for I hear, from all hands, that his judgment and affections are as strongly biased in my favor as mine are in his."

I will not dwell on the rise and progress of the bitter quarrel which followed this enthusiastic panegyric, but will simply refer to another letter which Hume wrote to Dr. Blair the following year, in which he displays a temper by no means enviable.

"You will be surprised, dear Doctor," he writes "when I desire you most earnestly, never in your life to show to any mortal creature the letters I wrote you with regard to Rousseau. He is surely the blackest and most atrocious villain, beyond comparison, that now exists in the world, and I am heartily ashamed of any thing I ever wrote in his favor. I know you will pity me when I tell you, that I am afraid I must publish this to the world in a pamphlet, which must contain an account of the whole

transaction between us. My only comfort is, that the matter will be so clear as not to leave to any mortal the smallest possibility of doubt. You know how dangerous any controversy on a disputable point would be with a man of his talents. I know not where the miscreant will now retire to, in order to hide his head from this infamy."

PAGE 67.

The account of this incident in the life of Franklin is taken almost word for word from a paper proverbially cautious in avoiding everything like fiction; and I have been the more inclined to introduce it, because this distinguished man has been too often regarded as having no reverence for the Bible.

PAGE 81.

It seems that when Professor Silliman was abroad on his travels, he received a different account of the circumstances attending the death of Hume's mother, which he considered as entitled to credit, and which he published. The story as related to him, was that Hume, when confirmed in his own infidelity, "had applied himself with unwearied and unhappily with successful efforts, to sap the foundation of his mother's faith. Having succeeded in this dreadful work, he went abroad into foreign countries; and as he was returning, an express met him in

London, with a letter from his mother, informing him that she was in a deep decline, and could not long survive: she said she found herself without any support in her distress; that he had taken away that source of comfort upon which in all cases of affliction she used to rely, and that she now found her mind sinking into despair: she did not doubt that her son would afford her some substitute for her religion, and she conjured him to hasten to her, or at least to send her a letter containing such consolations as philosophy can afford to a dying mortal. Hume was overwhelmed with anguish on receiving this letter, and hastened to Scotland, travelling day and night; but before he arrived his mother expired."

When this representation appeared, a nephew of Hume felt himself called upon to contradict it; and furnished an account of the affair as we have stated it in the Lecture. It certainly does not mend the matter as it concerns Hume himself. For if it shows that his mother had not been misled by his sophistry, it proves from his own lips his want of sincerity, his habitual violation of his own sober convictions on the subject of religion.

PAGE 83.

I will refer to a few of the well known authorities that have pronounced judgment on Mr. Hume, both as a philosopher and a historian.

When accounting for the attention of certain classes

of readers which his impious theories once gained, Dr. Beattie observes;

“The corrupt judge; the prostituted courtier; the statesman who enriches himself by the plunder and blood of his country; the pettifogger, who fattens on the spoils of the fatherless and widows; the oppressor, who to pamper his beastly appetite abandons the deserving peasant to beggary and despair; the hypocrite, the debauchee, the gamester, the blasphemer;—prick up their ears when they are told that a celebrated author has written a book containing doctrines, or leading to such consequences as the following; —‘That moral and intellectual virtues are nearly of the same kind;’ in other words, that to want honesty and to want understanding, are equally the objects of moral disapprobation—that every human action is necessary, and could not have been different from what it is:—that when we speak of power as an attribute of any being, God himself not excepted, we use words without meaning:—that we can form no idea of power, nor of any being endowed with any power, *much less* of one endowed with infinite power:—that we can never have reason to believe that any object or quality of an object exists, of which we cannot form an idea:—that it is unreasonable to believe God to be infinitely wise and good, while there is any evil or disorder in the universe; and that we have no good reason to think that the universe proceeds from a cause:—that the external world does not exist; or at least that its existence may reasonably be doubted, and that if the exter-

nal world be once called in doubt, we shall be at a loss to find arguments by which we may prove the existence of the Supreme Being or any of his attributes:—that those who believe *any* thing certainly, are fools;—*that adultery must be practised, if men would obtain all the advantages of life; that if generally practised it would in time cease to be scandalous, and that if practised secretly and frequently, it would by degrees come to be thought no crime at all*:—that the question concerning the substance of the soul is unintelligible:—that matter and motion may often be regarded as the cause of thought:—that the soul of man becomes every different moment a different being;” “from which doctrine it must follow, as a consequence, that the actions I performed last year, or this morning, whether virtuous or vicious, are no more imputable to me than the virtues of Aristides are imputable to Nero, or the crimes of Nero to the man of Ross.”

When Dr. Magee, Archbishop of London, had quoted these observations of Dr. Beattie, he adds—“And yet it is of such a man as this, that such a man as Adam Smith has delivered the following testimony;—‘I have always considered Mr. Hume, both in his lifetime and since his death, as approaching as nearly to the idea of a perfectly wise and virtuous man, as perhaps the nature of human frailty will permit.’”

“But this is not all.” Dr. Magee proceeds, “Mr. Hume had not done enough, it seems, for the extinction of religion and the subversion of morals; but, with a zeal be-

speaking his fidelity to the master whom he served, he left behind him blasphemies to be published after his death, which even *he* was afraid to publish while he lived; so indeed, his great admirer tells us, in his 'Apology for the Life and Writings of David Hume;' whose posthumous papers, he says, would probably 'carry his philosophy still nearer to that point which he might not think it discreet to push too vigorously in his lifetime.' What *that point* was, is but too evident on a single glance at the works which he thus bequeathed for the public benefit. The Dialogues on Natural Religion, and the Essay on Suicide, are standing monuments of a heart as wicked, and a head as weak, as ever belonged to any man who pretended to the character of a philosopher and a moralist. To leave deliberately, as a legacy to mankind, a recommendation of *self-murder*, and an assurance that there is no God, at the very moment when he was himself about to appear before the bar of that dread Being; and whilst thus occupied for the destruction of his fellow-creatures, to amuse himself with pleasant conceits about Charon and his ferry-boat, (as his biographer informs us he did, when he was almost dropping into his grave,) has something in it so frightful, that one naturally recoils from the thought of it with horror. It seems to be equalled only by the hideous impiety of Diderot, who adduces it as a decisive proof of the non-existence of a God, that he was permitted to write a work filled with blasphemies against his nature, and arguments against his being."

Dr. Magee had made himself thoroughly acquainted with the spirit of Hume's writings; and after having given ample proofs of his sophistry and disingenuousness on questions of morality and religion, he goes on to say:

"It is but fair, however, to confess that Mr. Hume has not confined altogether to religious subjects, his talent of disingenuous representation. His unfaithfulness, and gross partiality, as a *historian*, have been long pretty generally acknowledged; and it has been pronounced by judicious and candid writers, upon the subject of English history, that the History which Mr. Hume has given to the world is a most injurious work to put into the hands of the British youth, in order to give them just ideas of the history or constitution of England." * * * No friend to humanity, and to the freedom of this kingdom, will consider his constitutional inquiries, with their effect upon his narrative, and compare them with the ancient and venerable monuments of our story, without feeling a lively surprise, and a patriot indignation."

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In this connection, Dr. Magee quotes Mr. Fox, Dr. Towers and others, as having the same views with himself.

But there is still another writer not named by Dr. Magee, who should by no means be overlooked. Mr. Brodie, in his "History of the British Empire from the Accession of Charles I. to the Restoration—including a particular examination of Mr. Hume's statement respecting the character of the English government," has given such

proof of Hume's dishonesty as must strike every reader with amazement at his unblushing hardihood. He has shown that the very authorities to which Hume seems to refer, often convict him of misrepresentations that must have been wilfully made. Take an example. With Hume's preferences for royalty and irreligion, it may well be supposed he had no great friendship for Cromwell; and in order to depreciate the standing of that distinguished leader in the Commonwealth of England, especially during the early stages of his career, Hume asserts, that after the meeting of parliament in 1640, "Cromwell's name for above two years, is not to be found oftener than *twice* upon any committee—and those committees into which he was admitted were chosen for affairs which would more interest the *Zealots* than the men of business;" and he makes this statement in a manner which leads his readers to suppose that he had full authority from the Journals of the House for his assertions. Mr. Brodie has examined these official records, and finds that during the period of which Hume speaks, Cromwell was appointed on forty-five committees. He enumerates the dates when the committees were raised, and the subjects referred to them; showing that Cromwell acted a leading part on all affairs which could interest "men of business," and which were then brought before parliament.

Mr. Brodie's book should be carefully read by those who wish to understand the glaring and reckless misrepresentations of which Hume has been guilty. His investi-

gations are thorough and impartial. It is a pity he has not given more finish and symmetry to his work. He has collected ample and valuable materials, all well authenticated. But he should have remembered that manner as well as matter, is of importance in displacing "Hume's England" from its too general popularity. No one, however, can deny that he has done enough to convict Hume of what utterly destroys his credibility on any subject relating to religious truth or civil rights.

"A serpent under a bed of roses," is the expressive similitude under which Hannah More describes Hume's History; and she has sketched with great truth its dangerous tendency when she says,

"There is a sedateness in his manner, which imposes; a sly gravity in his scepticism, which puts the reader more off his guard than the vehemence of censure, or the levity of wit; for we are always less disposed to suspect a man who is too wise to appear angry. That same wisdom makes him too correct to *invent* calumnies, but it does not preserve him from doing what is scarcely less disingenuous. He implicitly adopts the injurious relations of those annalists who were most hostile to the Reformed faith; though he must have known their accounts to be aggravated and discolored, if not absolutely invented. He thus makes others responsible for the worst things he asserts, and spreads the mischief without avowing the malignity. When he speaks from himself, the sneer is so cool, the irony so sober, the contempt so discreet, the

moderation so insidious, the difference between Popish bigotry and Protestant firmness, between the fury of the persecutor and the resolution of the martyr, so little marked; the distinctions between intolerant frenzy and heroic zeal so melted into each other, that though he contrives to make the reader feel some indignation at the tyrant, he never leads him to feel any reverence for the sufferer. He ascribes such a slender superiority to one religious system above another, that the young reader who does not come to the perusal with his principles formed, will be in danger of thinking that the reformation was really not worth contending for. But, in nothing is the skill of this accomplished sophist more apparent than in the artful way in which he piques his readers into a conformity with his own views concerning religion. Human pride, he knew, naturally likes to range itself on the side of ability. He therefore skillfully works on this passion, by treating with a sort of contemptuous superiority, as weak and credulous men, all whom he represents as being under the religious delusion. To the shameful practice of confounding fanaticism with real religion, he adds the disingenuous habit of accounting for the best actions of the best men, by referring them to some low motive; and affects to confound the designs of the religious and the corrupt, so artfully, as if no radical difference existed between them."

Intelligent readers well know the triumphant tone with which we have been told that the two great histo-

rians of the last century were both of them infidels. The object of this boast is very evident. It is to persuade us that the leading facts of history stand opposed to the truth of Christianity. This consideration has led me to furnish the great variety of testimony which I have inserted in these notes, showing how little dependance can be placed on the truth and integrity of either Gibbon or Hume, especially when the subject of religion is in question.

PAGE 95.

A memorable instance of this weak credulity has recently been displayed in a man widely known for the part he has acted in our own country. The "Evangelical Catholic," quoting from the "Dublin Tablet," tells us,

"A more signal exhibition of that great law which so often punishes unbelief by consigning the proud intellect to the most abject credulity, has seldom been afforded than by Robert Owen's late letter to the Queen. That patriarch of Socialism, after spending nearly his whole life in trying to persuade himself and others that he had 'a mission' to found a new state of society, in which religion, law, marriage, and private property should be unknown: after preaching disbelief in the very existence of God, and declaring that all religions alike were based on fanciful notions and prejudices, has now come out as the herald of a new faith. Robert Owen proclaims his undoubting faith in 'spirit rappings,' and not only so, but is a 'medium'

himself, and has obtained revelations from the spirit of her Majesty's late royal father, the Duke of Kent. This ingenious old infidel, who considers the belief in 'a personal Deity' as quite an exploded and irrational absurdity, writes a letter to her Majesty in the *Rational Quarterly Review*, in which he tells her, that by means of these 'rappings' he had been enabled to hold 'two conferences, to him most important and gratifying,' with the deceased duke; that he had refrained from communicating them to her Majesty during her late interesting situation, but that he now had the duke's permission to do so; that his royal highness informed him that he was 'in the fourth sphere and first circle, and that he was, as all the spirits were in his sphere, happy in a very high degree.' Being asked whether these conferences were agreeable to him, he replied, 'Very much so!' And 'Would it be pleasant to come at a future time?' 'Yes.' To this degree of self-deception, or Satanic delusion, or mere doting folly, or all of them put together, has this proud scoffer been reduced; and not only he, but many thousands of people in the United States and elsewhere, on whose minds this species of necromancy has taken such a hold as almost to remind one of the wild Gnostic and Manichæan superstitions which the Church had to combat in primitive ages."

11 Fanaticism, as the offspring of infidelity, is a subject which might furnish materials for a very useful and en-

entertaining volume. Fanatics are a race that has never been extinct; but the Bible never made one of them. They are found in greatest numbers where the Bible never was read; and if they are seen where that holy book is spread and known, there is abundance of evidence to show that the wildest fanaticism which has ever disgraced the human understanding does not prevail among those who receive the Bible and believe in it, but among those who reject it.

PAGE 99.

That acute observer and sprightly writer, the Earl of Charlemont, gives us the following account of Hume when at the French metropolis.

"Hume's fashion at Paris, when he was there as Secretary to Lord Hertford, was truly ridiculous; and nothing ever marked, in a more striking manner, the whimsical genius of the French. No man, from his manners, was surely less formed for their society, or less likely to meet with approbation; for that flimsy philosophy, which pervades and deadens even their most licentious novels, was then the folly of the day. Freethinking and English frocks were the fashion, and the Anglo mania was the *ton du pays*. Lord Holland, though far better calculated than Hume to please in France, was also an instance of this singular predilection. Being about this time on a visit to Paris, the French concluded that an Englishman of his

reputation must be a philosopher, and must be admired. It was customary with him to doze after dinner, and one day, at a great entertainment, he happened to fall asleep: "Le voilà" says a marquis, pulling his neighbor by the sleeve, "Le voilà, qui pense." But the madness for Hume was far more singular and extravagant. From what has been already said of him, it is apparent that his conversation to strangers, and particularly to Frenchmen, could be little delightful, and still more particularly, one would suppose, to French women. And yet no lady's toilette was complete without Hume's attendance. At the opera, his broad unmeaning face was usually seen *entre deux jolis minois*. The ladies in France give the ton, and the ton was deism; a species of philosophy ill suited to the softer sex. * * * *

"How my friend Hume was able to endure the encounter of these French female Titans I know not. In England, either his philosophic pride, or his conviction that infidelity was ill suited to woman, made him perfectly averse from the initiation of ladies into the mysteries of his doctrine. I never saw him so much displeased, or so much disconcerted, as by the petulance of Mrs. Mallet, the conceited wife of Bolingbroke's editor. This lady, who was not acquainted with Hume, meeting him one night at an assembly, boldly accosted him in these words: 'Mr. Hume, give me leave to introduce myself to you: we deists ought to know each other!'—'Madam,' he replied, 'I am no deist. I do not style myself so,

neither do I desire to be known by that appellation.' ”

If he was not a deist, then what was he? Did he call himself an atheist? He must have been a deist, or something worse, for he certainly was not a believer in Christianity or the inspiration of the Scriptures. Perhaps he was himself unable to say what he was. His friend Lord Charlemont thought that “his sceptical turn made him doubt, and consequently dispute everything; and his understanding was so far warped and bent by this unfortunate predilection, that he had well nigh lost that best faculty of the mind, the almost intuitive perception of truth.”

Hume, in his “Own Life,” tells us, “Those who have not seen the strange effects of modes, will never imagine the reception I met with at Paris, from men and women of all ranks and stations. The more I resiled from their excessive civilities, the more I was loaded with them. There is, however, a real satisfaction in living at Paris; from the great number of sensible, knowing, and polite company with which that city abounds above all places in the universe. I once thought of settling there for life.”

NOTES TO THIRD LECTURE.

PAGE 119.

Montesquieu's belief in the truth of Christianity has been questioned by some, but without reason. His *Lettres Persanes*, written in his younger days, treats the religion of those times in France with a levity quite too unguarded. But in his maturer years, and in his later and more studied writings, he has left abundant evidence of his reverence for the Gospel as a revelation from God. One of the best reviews both of the man and of his writings, which have recently been given to the public, is found in Blackwood's Magazine; and the case is there stated with so much brevity and justice that I avail myself of its authority.

"In his *Lettres Persanes*," says the Reviewer, "though he had never assailed the great principles of religion, he had in his sallies against the Jesuits gone far to warrant the belief that he was inclined to do so; and had already done enough in the estimation of the tyrannical and bigoted Ecclesiastics, who at that period ruled the Church of France, to warrant his being included in the class of infidel writers. But his mind, chastened by years, enlightened

by travelling and reflection, had come to cast off these prejudices of his age and country, the necessary result of the Romish tyranny by which it had been oppressed, but unworthy of an intellect of such grasp and candor. In the Protestant countries of Europe, particularly Holland and England, he had seen the working of Christianity detached from the rigid despotism by which the Church of Rome fetters belief, and the well-conceived appliances by which it stimulates imagination and opens a refuge for frailty. Impressed with the new ideas thus awakened in his mind, he had in his *Esprit des Loix* pronounced a studious and sincere eulogium on Christianity; recommending it, not only as the most perfect of all systems of religious belief, but as the only secure basis of social order and improvement. It was material to correct the impression, partly just, partly erroneous, which his earlier and more indiscreet writings had produced; and with this view he wrote and published his *Defence de l'Esprit des Loix*."

He has entitled Book XXIV of his great work, "Laws as relative to Religion, considered in itself and in its doctrines;" and he has expressed himself in most unequivocal terms, when he says,

"As in this work I am not a divine, but a political writer, I may here advance things which are not otherwise true, than as they correspond with a worldly manner of thinking, not as considered in their relation to truths of a more sublime nature.

“With regard to the true religion, a person of the least degree of impartiality must see, that I have never pretended to make its interests submit to those of a political nature, but rather to unite them; now, in order to unite, it is necessary that we should know them.”

“The Christian religion, which ordains that men should love each other, would, without doubt, have every nation blest with the best civil, the best political laws; because these, next to this religion, are the greatest good that men can give and receive.”

“The Christian religion is a stranger to mere despotic power. The mildness so frequently recommended in the gospel, is incompatible with the despotic rage with which a prince punishes his subjects, and exercises himself in cruelty.”

“While the Mahometan princes incessantly give or receive death, the religion of the Christians renders their princes less timid, and consequently less cruel. The prince confides in his subjects, and the subjects in the prince. How admirable the religion which, while it only seems to have in view the felicity of the other life, continues the happiness of this!

“It is the Christian religion, that, in spite of the extent of empire and the influence of the climate, has hindered despotic power from being established in *Æthiopia*, and has carried into the heart of Africa the manners and laws of Europe.”

“Let us set before our eyes, on the one hand, the con-

tinual massacres of the kings and generals of the Greeks and Romans; and, on the other, the destruction of people and cities by those famous conquerors Timour Beg and Yenghis Khan, who ravaged Asia; and we shall see that we owe to Christianity, in government, a certain political law, and in war a certain law of nations; benefits which human nature can never sufficiently acknowledge.

"It is owing to this law of nations that amongst us victory leaves great advantages to the conquered—life, liberty, laws, wealth, and always religion, when the conqueror is not blind to his own interest."

He adds in a subsequent chapter:

"Mr. Bayle, after having abused all religions, endeavors to sully Christianity. He boldly asserts that true Christians cannot form a government of any duration. Why not? Citizens of this profession being infinitely enlightened in respect to the various duties of life, and having the warmest zeal to fulfil them, must be perfectly sensible of the rights of natural defence. The more they believe themselves indebted to religion, the more they would think due to their country. The principles of Christianity, deeply engraved on the heart, would be infinitely more powerful than the false honor of monarchies, than the humane virtues of republics, or the servile fears of despotic states."

Such were the views of Montesquieu, the renowned "Founder of the Philosophy of History," as he has often

been called. The circumstances of his death were in full correspondence with the sentiments which he held during the best years of his life. We are told "The Jesuits made strenuous endeavors to get possession of him during his last moments; but though strongly impressed with religious principle, he resisted all their efforts to extract from him a declaration in favor of their peculiar tenets. 'I have always respected religion,' said he; 'the morality of the Gospel is the noblest gift ever bestowed by God on man.' The Jesuits strenuously urged him to put into their hands a corrected copy of the *Lettres Persanes*, in which he had expunged the passages having an irreligious tendency, but he refused to give it to them; but he gave the copy to the Duchesse d'Aiguillon and Madame Dupre de St. Maur, who were in the apartment, with instructions for its publication, saying, 'I will sacrifice everything to religion, but nothing to the Jesuits.'"

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There is another name not mentioned in the body of this Lecture, and which on several accounts should not be overlooked when enumerating great men who have avowed their faith in Christianity. I refer to the Emperor Napoleon. His brilliant and astonishing career created an excitement in the minds of all classes, which for a time rendered him with some an object of admiration bordering on idolatry, and with others the subject of most extravagant and un-

reasonable abuse. Few spoke of him or judged of his deeds with calmness and sobriety. The world is now settling down into a more righteous judgment respecting him and his eventful life. No one will now deny that he was one of the most extraordinary men that ever lived. His intellect had a vastness of might, when directed to any subject, that enabled him to master its strong points with a completeness and a facility very seldom equalled, if ever surpassed. His fall from the summit of power where he had so long stood, and his imprisonment at St. Helena, awoké deep sympathy for him in thousands of hearts; and prayer was made for him without ceasing, that in his affliction he might be led to own the hand of God. It is not for man to say how far these prayers were answered. But there is abundance of evidence to show that Christianity, even in his busiest seasons and during his most splendid achievements, had at times been the subject of serious thought; and that in the solitude of his banishment, he made it his careful study, and was in the end a decided believer in its truth.

The subjoined remarks are from the French correspondent of one of our leading religious journals, who is remarkable for his generally sound judgment on passing events. He very justly remarks,

“Surely we have all asked more than once: Did Napoleon die an Infidel or a Christian? Did this extraordinary warrior, who for eighteen years appeared in the world as an instrument of Providence to punish the nations and to effect vast changes,—did he bow his haughty head at the

foot of the cross, and open his heart to the truths of the Gospel? It is difficult to answer this question with entire satisfaction. The admirers of Napoleon (and among them are many bishops and priests) have perhaps forged false facts, or exaggerated true facts to exalt their hero. But however doubtful, it is interesting to collect whatever can throw any light upon the religious views of this great man, and I will now bring to your view some documents little known, which have been lately published by a French journal.

Let us first cast a rapid glance, since the occasion offers, at the life of Napoleon, considered in regard to religion.

Buonaparte, being born in the island of Corsica, of parents originally from Italy, and having an uncle who was a priest, received in early life religious instruction. It is probable that his mother sought to instil into his mind a respect for the doctrines of popery; for the Corsicans are, in general, more attached to the Romish church than the French; and even now preserve some antiquated superstitions for which they profess a singular veneration. Young Buonaparte, raised among such a people, must necessarily have imbibed in childhood more or less of their ideas. But these first impressions do not seem to have lasted long. He was soon sent to a military school in France, at a time when the infidel philosophy of Voltaire and Rousseau had gained an almost universal assent. He everywhere heard the doctrines of religion scoffed at and ridiculed; and how could a young officer, who had doubtless little studied

theological subjects, resist the contagion of scepticism?

From the military school Buonaparte passed immediately to the field of battle. There, deafened by the noise of war, constantly engaged in scenes of carnage, urged onward by the incentives of ambition, his heart was too full of visible things to be occupied with invisible things. We do not find in the history of Napoleon that, during his brilliant campaigns in Italy, he paid any attention to religious subjects. He showed no more deference to the Pope as a temporal prince, than to other sovereigns. He even consented to the abduction of Pius VI. who died on his way, overcome with fatigue and grief. Afterwards, when he went to Egypt, he tried to gain the Mahometans by speaking their language, and some at the time said that he embraced the religion of the False Prophet. But this was not true; the conqueror of Egypt only made use of the language of the Koran to gain a more easy triumph; a trick of state too often employed by earthly rulers.

Having become master of France, and being clothed with the title of *first consul*, Buonaparte made, it is true, a formal agreement with the Pope, and restored the exercise of worship. But it would be wrong to seek in such acts a proof of personal piety. He merely wished, according to all appearance, to strengthen his dominion. The priests were only his *agents*, charged to preach to the people, in the cities and villages, obedience to the will of Napoleon. He had subsequently violent quarrels with

pope Pius VII. and in their long and lamentable discussions we discover nothing in the Emperor, which shows a man piously submissive to the holy See. On the contrary, Napoleon had formed the plan of making the Pope a simple *Patriarch*, who would have been subjected to his authority.

Continual wars filled up his reign. During this time, religion was probably far removed from his heart; and if it sometimes pressed itself upon his attention, it was in a transient and vague manner. It has been remarked that, in this part of his career, he showed often a kind of belief in *fatalism*. He spoke of *his star*, to those who surrounded him; he confided in this *star*; he said, after a great victory, that he had been once more protected by his *star*. When he met with a reverse he laid it upon his mysterious *star*, which he considered as presiding over all his actions. Strange and superstitious notion, borrowed from the astrology of the dark ages, but explicable when we look at the life of Napoleon.

He had passed through such a variety of fortune, had risen from so humble a condition to so lofty an eminence, he had so often obtained splendid victories, that he must believe—either in a special blessing of divine Providence—or in the magic influence of a *star*. But as the idea of a Providence was not in his thoughts, he had adopted the notion of a blind destiny, which, under the name of *star*, controlled all his actions.

It is remarkable that almost all illustrious men have

been believers in *fatalism*. Is there then, in the chances of battle, in the uncertainty of victory, in the triumphs achieved by force of arms, some undefinable impression which impels men to regard themselves as the slaves of an unknown and irresistible power?

Terrible disasters drove Napoleon from his throne; I will not relate them here: the world has resounded with them. The moment came then for the illustrious captain to examine himself, to listen to the voice of conscience, to feel his utter weakness, and perhaps to turn his thoughts to God. His old friends had abandoned him, his power was gone, the din with which he had been surrounded was hushed. He was alone with some companions of his misfortune—he was more wretched than can be told. Was it not to be hoped that these severe trials would soften his hard heart, and lead him to seek in the religion of Christ the only consolations adequate to his adversity?

Some persons thought so. An eminent Christian of England, the Rev. Dr. *David Bogue*, sent to the prisoner of St. Helena, a copy of his *Essay on the divine authority of the New Testament*. Napoleon read the little work with interest and satisfaction. The proofs cited by the author in favor of the divinity of Christianity convinced him, as eye-witnesses attest. True, this was not enough to make him a Christian, but it was enough to awaken in him serious reflections. After Napoleon's death, this copy of the *Essay* was given to an under officer, a pious man, who had taught English to the children of the Empe-

ror's companions. When the regiment returned to England, this same copy was given back to Dr. Bogue, who received it with much emotion, as a new testimony of the favor of God upon his book."

What these eye-witnesses do attest has been repeatedly spread before the world. The companions of his exile were far from being religious men. His friend, General Bertrand, was an avowed unbeliever. It appears their conversation very frequently was on the subject of religion. On one occasion Napoleon was speaking of the Divinity of Christ, when Bertrand remarked,

"I cannot conceive, Sire, how a great man like you can believe that the Supreme Being ever exhibited himself to men under a human form, with a body, a face, mouth, and eyes. Let Jesus be whatever you please—the highest intelligence, the purest heart, the most profound legislator, and, in all respects, the most singular being who has ever existed. I grant it. Still he was simply a man, who taught his disciples, and deluded credulous people, as did Orpheus, Confucius, Brahma. Jesus caused himself to be adored, because his predecessors, Isis and Osiris, Jupiter and Juno, had proudly made themselves objects of worship. The ascendancy of Jesus over his time, was like the ascendancy of the gods and the heroes of fable. If Jesus has impassioned and attached to his chariot the multitude—if he has revolutionized the world—I see in that, only the power of

genius, and the action of a commanding spirit, which vanquishes the world, as so many conquerors have done—Alexander, Cæsar, you, Sire, and Mohammed, with a sword.”

Napoleon replied:

“I know men, and I tell you that Jesus Christ is not a man. Superficial minds see a resemblance between Christ and the founders of empires and the gods of other religions. That resemblance does not exist. There is between Christianity and whatever other religion, the distance of infinity.

“We can say to the authors of every other religion, ‘You are neither gods nor the agents of the Deity. You are but missionaries of falsehood, moulded from the same clay with the rest of mortals. You are made with all the passions and vices inseparable from them. Your temples and your priests proclaim your origin.’ Such will be the judgment, the cry of conscience, of whoever examines the gods and the temples of paganism.”

“Paganism was never accepted, as truth, by the wise men of Greece; neither by Socrates, Pythagoras, Plato, Anaxagoras, or Pericles. On the other side, the loftiest intellects, since the advent of Christianity, have had faith, a living faith, a practical faith, in the mysteries and the doctrines of the gospel; not only Bossuet and Fenelon, who were preachers, but Descartes and Newton, Leibnitz and Pascal, Corneille and Racine, Charlemagne and Louis XIV.

“Paganism is the work of man. One can here read

but our imbecility. What do these gods, so boastful, know more than other mortals? these legislators, Greek or Roman, this Numa, this Lycurgus, these priests of India or of Memphis, this Confucius, this Mohammed? Absolutely nothing. They have made a perfect chaos of morals. There is not one among them all who has said anything new in reference to our future destiny, to the soul, to the essence of God, to the creation. Enter the sanctuaries of paganism. You there find perfect chaos, a thousand contradictions, war between the gods, the immobility of sculpture, the division and the rending of unity, the parceling out of the divine attributes mutilated or denied in their essence, the sophisms of ignorance and presumption, polluted fêtes, impurity and abomination adored; all sorts of corruption festering in the thick shades, with the rotten wood, the idol, and his priest. Does this honor God, or does it dishonor him? Are these religions and these gods to be compared with Christianity?

“As for me, I say no. I summon entire Olympus to my tribunal. I judge the gods, but am far from prostrating myself before their vain images. The gods, the legislators of India and of China, of Rome and of Athens, have nothing which can overawe me. Not that I am unjust to them! No; I appreciate them, because I know their value. Undeniably princes, whose existence is fixed in the memory as an image of order and of power, as the ideal of force and beauty, such princes were no ordinary men.



"I see in Lycurgus, Numa, and Mohammed, only legislators, who, having the first rank in the State, have sought the best solution of the social problem; but I see nothing there which reveals divinity. They themselves have never raised their pretensions so high. As for me, I recognize the gods and these great men as beings like myself. They have performed a lofty part in their times, as I have done. Nothing announces them divine. On the contrary, there are numerous resemblances between them and myself; foibles and errors which ally them to me and to humanity.

"It is not so with Christ. Every thing in him astonishes me. His spirit overawes me, and his will confounds me. Between him and whoever else in the world, there is no possible term of comparison. He is truly a being by himself. His ideas and his sentiments, the truths which he announces, his manner of convincing, are not explained either by human organization or by the nature of things.

"His birth, and the history of his life; the profundity of his doctrine, which grapples the mightiest difficulties, and which is of those difficulties the most admirable solution; his gospel, his apparition, his empire, his march across the ages and the realms—every thing is, for me, a prodigy, a mystery insoluble, which plunges me into a reverie from which I can not escape—a mystery which is there before my eyes—a mystery which I can neither deny nor explain. Here I see nothing human.

“The nearer I approach, the more carefully I examine, every thing is above me—every thing remains grand, of a grandeur which overpowers. His religion is a revelation from an intelligence which certainly is not that of man. There is there a profound originality, which has created a series of words and of maxims before unknown. Jesus borrowed nothing from our sciences. One can absolutely find nowhere, but in him alone, the imitation or the example of his life. He is not a philosopher, since he advances by miracles, and from the commencement his disciples worshiped him. He persuades them far more by an appeal to the heart than by any display of method and of logic. Neither did he impose upon them any preliminary studies, or any knowledge of letters. All his religion consists in *believing*.

“In fact, the sciences and philosophy avail nothing for salvation; and Jesus came into the world to reveal the mysteries of heaven and the laws of the spirit. Also, he has nothing to do but with the soul, and to that alone he brings his gospel. The soul is sufficient for him, as he is sufficient for the soul. Before him, the soul was nothing. Matter and time were the masters of the world. At his voice every thing returns to order. Science and philosophy become secondary. The soul has re-conquered its sovereignty. All the scholastic scaffolding falls, as an edifice ruined, before one single word—*Faith*.

“What a master and what a word, which can effect such a revolution! With what authority does he teach

men to pray! He imposes his belief. And no one, thus far, has been able to contradict him; first, because the gospel contains the purest morality, and also because the doctrine which it contains of obscurity, is only the proclamation and the truth of that which exists where no eye can see and no reason can penetrate. Who is the insensate who will say No to the intrepid voyager who recounts the marvels of the icy peaks which he alone has had the boldness to visit? Christ is that bold voyager. One can doubtless remain incredulous. But no one can venture to say, *It is not so*.

“Moreover, consult the philosophers upon those mysterious questions which relate to the essence of man and the essence of religion. What is their response? Where is the man of good sense who has ever learned any thing from the system of metaphysics, ancient or modern, which is not truly a vain and pompous ideology, without any connection with our domestic life, with our passions? Unquestionably, with skill in thinking, one can seize the key of the philosophy of Socrates and Plato. But to do this, it is necessary to be a metaphysician; and moreover, with years of study, one must possess special aptitude. But good sense alone, the heart, an honest spirit, are sufficient to comprehend Christianity.

“The Christian religion is neither ideology nor metaphysics, but a practical rule, which directs the actions of man, corrects him, counsels him, and assists him in all his conduct. The Bible contains a complete series of

facts and of historical men, to explain time and eternity, such as no other religion has to offer. If this is not the true religion, one is very excusable in being deceived; for everything in it is grand and worthy of God. I search in vain in history to find the similar to Jesus Christ, or anything which can approach the gospel. Neither history, nor humanity, nor the ages, nor nature offer me anything with which I am able to compare it or to explain it. Here everything is extraordinary. The more I consider the gospel, the more I am assured that there is nothing there which is not beyond the march of events, and above the human mind. Even the impious themselves have never dared to deny the sublimity of the gospel, which inspires them with a sort of compulsory veneration. What happiness that book procures for those who believe it! What marvels those admire there who reflect upon it!

"All the words there are imbedded and joined one upon another, like the stones of an edifice. The spirit which binds these words together is a divine cement, which now reveals the sense, and again veils it from the mind. Each phrase has a sense complete, which traces the perfection of unity and the profundity of the whole. Book unique, where the mind finds a moral beauty before unknown, and an idea of the Supreme, superior even to that which creation suggests. Who, but God, could produce that type, that idea of perfection, equally exclusive and original?

"Christ, having but a few weak disciples, was con-

demned to death. He died the object of the wrath of the Jewish priests, and of the contempt of the nation, and abandoned and denied by his own disciples.

"They are about to take me, and to crucify me, said he. I shall be abandoned of all the world. My chief disciple will deny me at the commencement of my punishment. I shall be left to the wicked. But then, divine justice being satisfied, original sin being expiated by my sufferings, the bond of man to God will be renewed, and my death will be the life of my disciples. Then they will be more strong without me than with me; for they will see me rise again. I shall ascend to the skies; and I shall send to them, from heaven, a Spirit who will instruct them. The Spirit of the cross will enable them to understand my gospel. In fine, they will believe it; they will preach it; and they will convert the world.

"And this strange promise, so aptly called by Paul the 'foolishness of the cross,' this prediction of one miserably crucified, is literally accomplished. And the mode of the accomplishment is perhaps more prodigious than the promise.

"It is not a day, nor a battle which has decided it. Is it the lifetime of a man? No! It is a war, a long combat of three hundred years, commenced by the apostles and continued by their successors and by succeeding generations of Christians. In this conflict all the kings and all the forces of the earth were arrayed on one side. Upon the other I see no army, but a mysterious energy;

individuals scattered here and there, in all parts of the globe, having no other rallying sign than a common faith in the mysteries of the cross.

“What a mysterious symbol! the instrument of the punishment of the Man-God. His disciples were armed with it. ‘The Christ,’ they said, ‘God has died for the salvation of men.’ What a strife, what a tempest these simple words have raised around the humble standard of the punishment of the Man-God! On the one side, we see rage and all the furies of hatred and violence. On the other, there is gentleness, moral courage, infinite resignation. For three hundred years spirit struggled against the brutality of sense, conscience against despotism, the soul against the body, virtue against all the vices. The blood of Christians flowed in torrents. They died kissing the hand which slew them. The soul alone protested, while the body surrendered itself to all tortures. Everywhere Christians fell, and everywhere they triumphed.

“You speak of Cæsar, of Alexander; of their conquests, and of the enthusiasm which they enkindled in the hearts of their soldiers. But can you conceive of a dead man making conquests, with an army faithful and entirely devoted to his memory. My armies have forgotten me, even while living, as the Carthaginian army forgot Hannibal. Such is our power! A single battle lost crushes us, and adversity scatters our friends.

“Can you conceive of Cæsar as the eternal emperor of the Roman senate, and from the depths of his mauso-

leum governing the empire, watching over the destinies of Rome? Such is the history of the invasion and conquest of the world by Christianity. Such is the power of the God of the Christians; and such is the perpetual miracle of the progress of the faith and of the government of His Church. Nations pass away, thrones crumble, but the church remains. What is then the power which has protected this church, thus assailed by the furious billows of rage and the hostility of ages? Whose is the arm which, for eighteen hundred years, has protected the church from so many storms which have threatened to engulf it?

"Alexander, Caesar, Charlemagne, and myself founded empires. But upon what did we rest the creations of our genius? Upon *force*. Jesus Christ alone founded his empire upon *love*: and at this hour millions of men would die for him.

"In every other existence but that of Christ, how many imperfections? Where is the character which has not yielded, vanquished by obstacles? Where is the individual who has never been governed by circumstances or places, who has never succumbed to the influence of the times, who has never compounded with any customs or passions? From the first day to the last he is the same, always the same: majestic and simple, infinitely firm and infinitely gentle.

"Truth should embrace the universe. Such is Christianity, the only religion which destroys sectional preju-

dice, the only one which proclaims the unity and the absolute brotherhood of the whole human family, the only one which is purely spiritual; in fine, the only one which assigns to all, without distinction, for a true country, the bosom of the Creator, God. Christ proved that he was the son of the Eternal, by his disregard of time. All his doctrines signify only one and the same thing, *Eternity*.

"It is true that Christ proposes to our faith a series of mysteries. He commands, with authority, that we should believe them, giving no other reason than those tremendous words, '*I am God.*' He declares it. What an abyss he creates, by that declaration, between himself and all the fabricators of religion. What audacity, what sacrilege, what blasphemy, if it were not true! I say more; the universal triumph of an affirmation of that kind, if the triumph were not really that of God himself, would be a plausible excuse, and the proof of atheism."

"Moreover, in propounding mysteries Christ is harmonious with nature, which is profoundly mysterious. From whence do I come? whither do I go? who am I? Human life is a mystery in its origin, its organization, and its end. In man and out of man, in nature, every thing is mysterious. And can one wish that religion should not be mysterious? The creation and the destiny of the world are an unfathomable abyss, as also is the creation and the destiny of each individual. Christianity at least does not evade these great questions. It meets them

boldly. And our doctrines are a solution of them for every one who believes.

"The gospel possesses a secret virtue, a mysterious efficacy, a warmth which penetrates and soothes the heart. One finds, in meditating upon it, that which one experiences in contemplating the heavens. The gospel is not a book; it is a living being, with an action, a power, which invades every thing which opposes its extension. Behold it upon this table, this book surpassing all others, (here the Emperor deferentially placed his hand upon it,) I never omit to read it, and every day with the same pleasure.

"Nowhere is to be found such a series of beautiful ideas, admirable moral maxims, which pass before us like the battalions of a celestial army, and which produce in our soul the same emotion which one experiences in contemplating the infinite expanse of the skies, resplendent in a summer's night, with all the brilliance of the stars. Not only is our mind absorbed, it is controlled, and the soul can never go astray with this book for its guide. Once master of our spirit, the faithful gospel loves us. God even is our friend, our father, and truly our God. The mother has no greater care for the infant whom she nurses.

"What a proof of the divinity of Christ! With an empire so absolute, he has but one single end, the spiritual melioration of individuals, the purity of conscience, the union to that which is true, the holiness of the soul.

“Christ speaks, and at once generations become his by stricter, closer ties than those of blood; by the most sacred, the most indissoluble of all unions. He lights up the flame of a love which consumes self-love, which prevails over every other love. The founders of other religions never conceived of this mystical love, which is the essence of Christianity, and is beautifully called charity. In every attempt to effect this thing, namely, *to make himself beloved*, man deeply feels his own impotence. So that Christ's greatest miracle undoubtedly is, the reign of charity.

“I have so inspired multitudes that they would die for me. God forbid that I should form any comparison between the enthusiasm of the soldier and Christian charity, which are as unlike as their cause.

“But, after all, my presence was necessary; the lighting of my eye, my voice, a word from me; then the sacred fire was kindled in their hearts. I do indeed possess the secret of this magical power, which lifts the soul, but I could never impart it to any one. None of my generals ever learnt it from me. Nor have I the means of perpetuating my name and love for me in the hearts of men, and to effect these things without physical means.

“Now that I am at St. Helena; now that I am alone chained upon this rock, who fights and wins empires for me? who are the courtiers of my misfortune? who thinks of me? who makes efforts for me in Europe? where are my friends? Yes, two or three, whom your fidelity immortalizes, you share, you console my exile.”

Here the voice of the Emperor trembled with emotion, and for a moment he was silent. He then continued:

"Yes, our life once shone with all the brilliance of the diadem and the throne; and yours, Bertrand, reflected that splendor, as the dome of the Invalides, gilt by us, reflects the rays of the sun. But disasters came; the gold gradually became dim. The rain of misfortune and outrage with which I am daily deluged has effaced all the brightness. We are mere lead now, General Bertrand, and soon I shall be in my grave.

"Such is the fate of great men! So it was with Cæsar and Alexander. And I, too, am forgotten. And the name of a conqueror and an emperor is a college theme! Our exploits are tasks given to pupils by their tutor, who sit in judgment upon us, awarding us censure or praise. And mark what is soon to become of me; assassinated by the English oligarchy, I die before my time; and my dead body, too, must return to the earth, to become food for worms. Behold the destiny, near at hand, of him who has been called the great Napoleon. What an abyss between my deep misery and the eternal reign of Christ, which is proclaimed, loved, adored, and which is extending over all the earth. Is this to die? Is it not rather to live? The death of Christ! It is the death of God."

For a moment the Emperor was silent. As General Bertrand made no reply, he solemnly added, "If you do not perceive that Jesus Christ is God, very well, then I did wrong to make you a general."

This is in many respects a remarkable confession of faith; and because it is so remarkable, I have quoted it at such length. It contains internal proofs of its authenticity which cannot well be questioned. From beginning to end, it bears the image of the man himself; and yet in several of the views it contains, it is so closely allied to the argument in Dr. Bogue's book, that we are led to see how carefully Napoleon must have studied the volume.

I have made the quotation from the Rev. Mr. Abbott's Life of Napoleon. No one who is acquainted with that writer, will doubt his fidelity. His admiration of Napoleon's character may be too enthusiastic, and his inferences, at times may not be legitimately drawn. These are points on which there will always be a difference of opinion respecting the Alexanders, the Cæsars, and the Napoleons, who have appeared in our world. But Mr. Abbott should be allowed full credit for the patient labor with which he has investigated facts, and for the lucid and happy manner in which he has wrought them into history.

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In giving the character of Lord Bacon, I have not been unmindful of the great blot that rests on the name of this great man. Although it was only in virtue of Poetic License that Pope could be justified in calling him

The wisest, brightest, meanest of mankind;

his crime as a Judge cannot be excused because it was one of the vices so prevalent in his day. Nothing is gained to the cause of religion by defending or ignoring the faults of its advocates. It is not in this spirit that the Bible describes its illustrious characters. As if to stain the pride of human glory by their fall, strong men are often assailed and overcome by strong temptations; and with this plea on their behalf, we should at least be cautious in pronouncing judgment upon those who may have startled a whole world by their signal departure from rectitude.

Be this as it may in Bacon's case, it does not destroy the value of his testimony to the truth of Christianity as a subject of intellectual investigation. Even his worst enemies could not deny him the distinction of a great mind; and when he brought it to bear on the inspiration and excellence of the Bible, we see what was his deliberate conclusion.

NOTES TO FOURTH LECTURE.

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I am aware of the discredit that some of Voltaire's friends have endeavored to cast upon the physician who attended the dying man. He has been called a quack. Would they have us believe that Voltaire's life was considered of so little value, that it was committed to the care of a quack doctor? The truth is, Paris was considered at the time, as having no better physician in the whole city than the man who was called to attend Voltaire in his last illness, and nothing was heard of his being a quack, till the world heard from him the frightful story of Voltaire's remorse when approaching eternity.

The whole account of Voltaire's death contained in the Lecture, is taken chiefly from the Abbé Barruel's "Anti-Christian Conspiracy;" and as it has been the fashion in certain quarters to question his authority, I here make an extract from his work, which may enable us to judge how far he had evidence to bear him out in what he has stated.

Having alluded to Voltaire's public triumph in his last visit to Paris, and to the sudden hemorrhage which

threatened his life, conscious that he was about to describe a scene from which many would be inclined to turn away with horror, he says,

"Here let not the historian fear exaggeration. Rage, remorse, reproach and blasphemy, all, accompany and characterize the long agony of the dying Atheist. This death, the most terrible that is ever recorded to have stricken the impious man, will not be denied by his companions of impiety; their silence, however much they may wish to deny it, is the least of those corroborative proofs which could be adduced. Not one of the Sophisters has ever dared to mention any sign given, of resolution or tranquility, by this premier chief, during the space of three months, which elapsed from the time he was crowned at the theatre, until his decease. Such a silence expresses how great their humiliation was in his death.

"It was on his return from the theatre, and in the midst of the toils he was resuming in order to acquire fresh applause, when Voltaire was warned that the long career of his impiety was drawing to an end.

"In spite of all the Sophisters flocking around him in the first days of his illness, he gave signs of wishing to return to the God he had so often blasphemed. He calls for the priests who ministered to Him whom he had sworn to crush, under the appellation of *the wretch*. His danger increasing, he wrote the following note to the Abbé Gaultier. 'You had promised me, Sir, to come and hear me.

I entreat you would take the trouble of calling as soon as possible. Signed, VOLTAIRE.

Paris, the 26th Feb. 1778."

A few days after, he wrote the following declaration, in presence of the same Abbé Gaultier, the Abbé Mignot and the Marquis de Villeville, copied from the minutes deposited with Mr. Momet, Notary at Paris.

"I the underwritten, declare that for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to the church, the Rev. the Rector of St. Sulpice, having been pleased to add to his good works that of sending to me the Abbé Gaultier, a priest; I confessed to him, and if it pleases God to dispose of me, I die in the *Holy Catholic Church*, in which I was born; hoping that the divine mercy will deign to pardon all my faults; and if ever I have scandalized the Church, I ask pardon of God and of the Church. 2nd March, 1778. Signed, Voltaire: in presence of the Abbé Mignot my nephew, and the Marquis de Villeville my friend."

"After the two witnesses had signed this declaration, Voltaire added these words, copied from the same minutes: 'The Abbé Gaultier, my confessor, having apprised me that it was said among a certain set of people, I should protest against every thing I did at my death; I declare I never made such a speech, and that it is an old jest attributed, long since, to many of the learned, more enlightened than I am.' * * *

"Voltaire had permitted this declaration to be carried to the Rector of St. Sulpice, and to the Archbishop of Paris, to know whether it would be sufficient. When the Abbé Gaultier returned with the answer, it was impossible for him to gain admittance to the patient. The conspirators had strained every nerve to hinder the chief from consummating his recantation, and every avenue was shut to the priest which Voltaire himself had sent for. The demons haunted every access; but rage succeeds to fury, and fury to rage again during the remainder of his life. Then it was that D'Alembert, Diderot, and about twenty other of the conspirators, who had beset his apartment, never approached him, but to witness their own ignominy; and often he would curse them and exclaim, 'Retire, it is you that have brought me to my present state; begone, I could have done without you all, but you could not exist without me, and what a wretched glory have you procured me.'

"Then would succeed the horrid remembrance of his conspiracy; they could hear him, the prey of anguish and dread, alternately supplicating or blaspheming that God whom he had conspired against, and in plaintive accents would he cry out, 'Oh Christ! Oh Jesus Christ!' and then complain that he was abandoned by God and man. The hand which had traced in ancient writ the sentence of an impious revelling king, seemed to trace before his eyes *Crush then, do crush the wretch*. In vain he turned his head away, the time was coming apace when he was

to appear before the tribunal of him he had blasphemed; and his physicians, particularly Mr. Tronchin, calling in to administer relief, thunderstruck retires, declaring the death of the impious man to be terrible indeed. The pride of the conspirators would willingly have suppressed these declarations, but it was in vain; the Mareschal de Richelieu flies from the bedside, declaring it to be a sight too terrible to be sustained; and Mr. Tronchin, that the furies of Orestes could give but a faint idea of those of Voltaire.

"Thus died, on the 30th of May, 1778, rather worn out by his own fury than by the weight of years, the most unrelenting conspirator against Christianity, that has been seen since the time of the Apostles. His persecution, longer and more perfidious than those of Nero or Diocletian had yet only produced apostates, but they were more numerous than the martyrs made in the former persecutions."

It should be remembered that this, or a similar account, was published while the events themselves were yet fresh in the recollection of the public, and while men or their intimate friends were yet living, who are referred to by name as witnesses of what is told. Written documents also, with day and date, are quoted and appealed to, in proof of the narrative. "Different accounts," it is said, "are given of Voltaire's death." Where is the different account that is supported by evidence like this?

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Although in the memorable deaths of Christians enumerated in this Lecture, I have generally confined myself to those who have not only avowed their faith in Christianity, but have distinguished themselves in defending and teaching its doctrines; I will not deny myself the gratification of referring in this connection to the last hours of Daniel Webster. His testimony to the inestimable worth of the Bible, was freely and repeatedly given during his life, and his death was remarkable for a composure and a trustful humility of spirit, that rendered the scene very impressive, and touching. I take the following description of it from a sermon preached by the Rev. C. M. Butler, in whose church Mr. Webster had for years been a worshipper. It was Mr. Webster's happiness, to be attended in his last illness by a pious physician, who at Mr. Butler's request furnished the incidents which were embodied in the discourse.

"I was assured," said Dr. Jeffries, "early in the sickness of Mr. Webster, that he understood the danger of his situation. As the disease progressed, he knew that it would be soon fatal; and he was the first to fix upon a definite time when he should die. But he was not disposed to speak of it, as I think, because he knew it would be distressing to his friends. He acted on this knowledge from the earliest period of my attendance: every thing he did had a reference to this result. I had

no conversation with him on the subject of his death until it was near, and but little on serious subjects; that little, however, showed distinctly his views on this important subject; and, together with what I otherwise heard and observed, served to illustrate satisfactorily his religious character.

"The few facts I have to present to you are as follows;

"On leaving Mr. Webster for the night at half past eleven, on Saturday, October 16, 1852, I asked him if I should repeat to him a hymn at parting, to which he gave a ready assent; when I repeated the hymn,

There is a fountain filled with blood,

Drawn from Emmanuel's veins;

And sinners, plunged beneath that flood,

Lose all their guilty stains.

The dying thief rejoiced to see

That fountain in his day;

And there may I, as vile as he,

Wash all my sins away.

Dear dying Lamb, thy precious blood

Shall never lose its power

Till all the ransomed Church of God

Be saved to sin no more.

E'er since by faith, I saw the stream,

Thy flowing wounds supply,

Redeeming love has been my theme,

And shall be till I die.

Then in a nobler, sweeter, song,
 I'll sing thy power to save;
 When this poor lisping, stammering tongue,
 Lies silent in the gravé.

"He gave very serious attention to the recital, and at the close he said, 'Amen, amen, even so come Lord Jesus.' This was uttered with great solemnity. He afterwards asked me if I remembered the verse in one of Watt's hymns on the thought of dying at the foot of the Cross, and repeated these lines with remarkable energy and feeling:

"Should worlds conspire to drive me hence,
 Moveless and firm this heart should lie,
Resolved, (for that's my last defence),
 If I must perish—*here* to die.'

After this he said that 'he owed it to his fellow-countrymen to express his deep conviction of the divine inspiration of the Gospel of Jesus Christ, and had embodied some thoughts which he gave to Mr. Edward Curtis.

"He repeated the text, 'Believe on the Lord Jesus Christ and thou shalt be saved,' and then, what he had given to be inscribed upon his tombstone, which was as follows:

"'Lord I believe, help Thou mine unbelief.'

"'Philosophical argument, especially that drawn from the vastness of the Universe, in comparison with the ap-

parent insignificance of this globe, has sometimes shaken my reason for the faith which is in me; but my heart has always assured and re-assured me, that the Gospel of Jesus Christ must be a Divine reality.

“The Sermon on the Mount cannot be a merely human production. This belief enters into the very depth of my conscience.

“The whole history of man proves it.

“‘DANIEL WEBSTER.’

“He afterwards said that he wished also to leave some where his testimony in favor of early piety; that he was familiar with all the great poets, Pope, Dryden, Cowper, Milton, and others, but that the hymns of Watts, from his cradle hymns to his version of the Psalms, and other deeper hymns, were always uppermost in his mind and on his tongue; that he could repeat them faster than four scribes could write them down.

“He conveyed very strongly by his remarks, that his early religious instruction and acquirements had always had the most profound and abiding influence upon his mind and life.

“I was informed by Mrs. Webster, about a fortnight before his death, that he had been speaking to her of his case, and expressed the apprehension that it would terminate fatally; he then appeared to consider his preparation for the event, and clasping his hands, he said, with deep emotion, ‘I believe on the Lord Jesus Christ.’

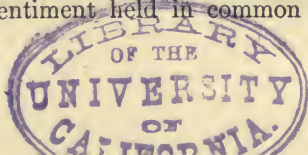
"A short time before he became unable to express his thoughts, he appeared to be engaged in silent prayer, (as I often noticed his appearance to indicate during his sickness,) when he gave utterance to something—a few words of which were low and lost by me; that which followed was—'but whatsoever I do, Almighty God, receive me to Thyself for Jesus Christ's sake.' He also exclaimed, 'I shall be to-night in life, and joy, and blessedness.'"

NOTES TO FIFTH LECTURE.

PAGE 222.

The claim of Greece to have been the parent of the Polite Arts, especially of Architecture, has been so generally admitted, and to such an unqualified extent, that I feel bound to fortify the position I have taken on behalf of the Hebrew nation, by authorities which cannot be disputed. As the works to which I chiefly refer are not of ready access, I will make full extracts from two of them which are named in the Lecture, and in which the question is treated with much learning and ability. I am indebted to that well known architect, Alexander J. Davis, Esq. for his kindness in placing both of them within my reach.

Wood's "Origin of Building, or The Plagiarism of the Heathens detected," was published in 1741; and like many works written at that period, shows patient research and a thorough acquaintance with all authorities, ancient or modern, sacred or profane, which have any bearing on the subject. He refers largely to Vitruvius who compiled much of his elaborate work on Architecture from the writings of the most celebrated architects of Greece; and as a sentiment held in common by them all, he tells us,



“The chance or fortune which superintended the rise of everything curious in Architecture, was, under all its appellations, esteemed by the ancients as a divine power, and no less than God alone. And indeed if we examine into the writings of the most eminent authors of ancient history, as well sacred as profane, we shall find them all confess, that the knowledge our ancestors first had in arts and sciences was given them immediately by God. And therefore, though Vitruvius lays it down as a principle, that mankind are by nature teachable, and inclined to imitation, he has nevertheless declared, they were above three thousand years before they, even by chance, did any thing worthy to be recorded, and that many centuries passed before another step was taken towards perfection in their works of Architecture.”

Having described the rude structures that were reared in the early ages of the world, or during these thousands of years, in which men seem to have borrowed most of their conceptions in building from beasts of the field and birds of the air, Mr. Wood comes to the period at which the Tabernacle was erected by Moses in the Wilderness, “according to the pattern shown to him in the mount,” stating, what he satisfactorily proves, that

“In works of Architecture, before the Tabernacle was erected, the effect, or the labor of the hands, in a great measure, preceded the cause, or the labor of the mind; and consequently, the buildings so performed must be

without order, proportion, or any other character that could render them beautiful.

“But in the Tabernacle, the cause preceded the effect, the fabric was presented to the mind perfectly finished, the magnitude of every individual part was undoubtedly given, and the whole was explained in the most comprehensive terms, previous to the execution of it: And as the highest demonstration that Architecture was not then arrived to such a degree of perfection as to afford any one among those whose lives had been spent under bondage among the Egyptians, in the building art, capable of working after prescribed rules and a just pattern, God, at the same time that he directed the Tabernacle to be built, determined it necessary to fill all those that were wise-hearted with his own spirit in wisdom and understanding, to enable them to perform that sample of new and perfect Architecture.”

This Tabernacle though designed for religious services in the worship of the true God, is shown to have had its influence in revolutionizing the manner of building for the purposes of personal comfort and convenience as well as for devotion both among the Hebrews and among other nations; and having dwelt upon this topic through several chapters, showing the progress of Building from the time of Moses to the concluding years in the reign of David, he proceeds to describe the erection of the Temple by Solomon. This wonderful structure, as the Bible

expressly declares, was built according to the plan laid down before Solomon and the princes, Priests and Levites, by David; who declared when he laid it before them, "All this the Lord made me understand in writing by his hand upon me."

The situation of the Temple, its parts and proportions, its courts and its furniture, and the time and labor taken in the erection of the edifice, are all described by the author with a singular minuteness. After which he adds,

"By this Temple, Architecture was brought to the highest perfection; from this Temple, and the Tabernacle, the choicest examples of building among the ancients were copied; and from the Tabernacle and Temple we hope we shall be able to prove, undeniably, that the Dorich, Ionick and Corinthian Orders of Columns were taken. These Orders we shall treat of after we have recited some of the great works for which Egypt, Assyria, Media, Babylonia, Greece and Italy are so remarkable in History."

It is no more than justice to the author, to say that he has brought abundance of proof to show that the architecture of these various nations was largely indebted to the Temple at Jerusalem. But I do not make any farther quotations from his learned Volume, as I wish to reserve space, the more fully to exhibit the argument of Mr. Wilkins.

This gentleman has a world-wide fame as an architect. He was Regius Professor of Architecture in the Royal Academy, and for a time a Senior Fellow of Caius College in the University of Cambridge. He had access to every source of information which he could desire, spent his life in making them all available for high cultivation in his profession, and in his various productions he writes with the elegance and perspicuity of a finished scholar. His *Vitruvius*, and his *Antiquities of Magna Græcia* published more than forty years ago, are acknowledged as standard works; and his *Essays or Pro-* ✓
lusiones Architectonicæ were prepared and given to the world at a later period, as his matured views on the several subjects which they embrace. It is the Essay entitled "The Temple at Jerusalem, the type of Grecian ✓
Architecture," from which I take the following:

"The history of the Jewish nation offers to the consideration of the philosopher and the historian many peculiar circumstances, no where else exemplified in any one branch of the great family of mankind, originating from one common stem. Although, as from the sources of some great river whose stream is augmented by tributary waters, a portion of the primary element is carried through distinct and distant nations, the descendants of those races who separated on the dispersion of mankind, preserve some points of resemblance in the forms of their civil and religious observances, which an analysis will trace to the same common origin; yet in all the charac-

teristics which distinguish the Israelites from other nations, the difference is wide. The most remarkable of the distinctions which divide the Jewish people from the rest of the world, is the immutability of their laws. The code bequeathed to them by their great law-giver contains, a modern writer has observed, 'the only complete body of law which was ever given to a people at one time—that it is the only entire body of law which has come down to our days—that it is the only body of ancient law which still governs an existing people—that the nation which, it respects being scattered over the face of the whole earth, it is the only body of law that is equally observed in the four quarters of the globe—and, finally, that all the other codes of law, of which history has preserved any recollection, were given to communities who already had written statutes, but who wished to change their form or modify their application; whereas, in this case, we behold a new society under the hands of a legislator who proceeds to lay its very foundations.'

"By far the most interesting of the considerations connected with the history of this singular people, are those connected with Christianity. 'In opposition to their own wishes,' says the same learned writer, 'they laid the foundation of a religion which has not only superseded their peculiar rites, but is rapidly advancing to that universal acceptance which they were wont to anticipate in favor of their own ancient law.'

"The most brilliant era in the history of this nation

is that which immediately followed the accession of Solomon, the great glory of whose reign is identified with the erection of the temple. Although this great undertaking was mainly subservient to spiritual purposes, the advantages arising from its construction were widely spread, and exercised an almost boundless influence over other important objects. It was in the reign of this prince, and a consequence arising from this act of piety, that the Hebrews first became a commercial people. It is proved, on the authority of the sacred writings, that in pursuing this vast undertaking, the monarch was under the necessity of employing foreign artists, and of procuring one of the most essential materials for building from a distant source. In return for the works of metal, and of everything connected with the sculptor's art, the natural productions of Palestine were exchanged, with those mutual advantages which form the basis of international commerce. The subsistence of the multitudes employed in this vast work called forth the energies and resources of agriculture.

"These circumstances of unremitting industry are intimately connected with the history of art; and occurring at a period of history when tradition was exchanged for authentic documents, it follows that additional interest is excited in the mind of the archæologist and the historian.

"The chief object of the present dissertation is to show the influence produced on the arts by the commencement and accomplishment of this great enterprise,

and the example it afforded to the architects of the ages immediately following, as yet unskilled in architecture, and wanting some type of great authority for their guidance.

"The earliest temples in Greece were built in the most simple of the forms enumerated by later writers. The great dramatist describes his sacred edifice, not in conformity with a more decorated kind, which had been introduced as much as seven centuries before our era, but with regard to the chronology of the events he represents. Thus the Temple of Diana, in the 'Iphigenia in Tauris,' is described to be of this simple kind, because the plot of his drama was laid at a very remote period, and no circumstance prevented him from representing an imaginary building as one of a primitive form. In the 'Ion,' however, although the fable of the drama may be referred to a still earlier age, it was necessary to make the description of the temple at Delphi accord with the then existing edifice, which was well known to the audiences of his age. The temple has a portico, cella, and adytum; the pediments are adorned with sculpture, which the watchful care of Ion preserves free from the pollution of the winged tribes. The labors of Hercules are represented probably on the metopæ. The battle of the Giants was also sculptured probably on the walls of the peribolus. Armor was suspended on the epistylia, in the same manner, as the golden shields of the Parthenon.

The form of the temple adopted at the earliest period of temple-building in Greece was that termed by Vitru-

vius in *Antis*, that is to say, a building having a cella, with a pronaos formed by the interposition of two columns between the extended walls of the cella: sometimes an opisthodomus or posticum was added in the rear. The very ancient temple at Rhamnus was built with a cella only, and an advanced vestibule before it. As the art of building became better known, and as luxury increased, the whole of the simple temple was surrounded by a peristyle, and placed within a peribolus or inclosed area of considerable extent. The peribolus was sometimes a wall only; but frequently an elaborate portico, properly so called, surrounded the walls inwardly. Upon these walls, and there only, were the paintings so frequently mentioned by ancient writings, where they were protected from the effects of the weather, and where they received light through the open intervals between the columns. The inner court of the Jewish temple was a peribolus of this kind, although perhaps it formed no part of the early Greek temple. Such omission would not militate against the assumption that this was taken from a Syrian model; because in the early introduction of an art, we are at first content to limit our performances to some modification of the type.

It has until lately been universally admitted, that all temples in which ranges of columns are found within the cella were hypaethral; that is to say, they had a large aperture in the roof over the centre of the cella open to the heavens. This erroneous opinion has no other

authority than a presumed correction of a passage in the text of Vitruvius, which is generally acknowledged to be as corrupt as it is at variance with the context.

There is an essential difference in the construction of Greek and Egyptian temples. The cella of the latter is of very limited dimensions; it is a mere *cella* or sanctuary; the cella of Grecian temples, on the contrary, are frequently of considerable magnitude; there is sometimes an *opisthodomus* or inner sanctuary, but in general the cella was approached both in front and in the rear; the postern or *opisthodomus* at one end corresponding with the *pronaos* at the other. In the Parthenon, indeed, the inner sanctuary of the more ancient temples has been retained, but it was not like that of the temple of Jerusalem—the most sanctified part of the temple; on the contrary, it was applied to purposes of no religious tendency,—it was the treasury of the temple. When we, therefore, institute a comparison between the Jewish temple and the sacred structures of Greece, we must expect to find a difference of arrangement, in conformity with the exigencies of the different and distinct rites of the two people. With these allowances, we shall find an intimate correspondence of proportions, which will lead us to the conclusion that both were constructed upon similar principles; and the necessary inference will follow, that the earlier examples were the prototypes of those of later times constructed in distant countries. If we compare the plan and proportions of

the Syrian temple with those of some of the earliest examples of Grecian origin, such, for example, as those at Pæstum and Ægina, a resemblance will be found to exist, that can only be attributed to the adoption of the same principles by the architects of Palestine and Greece.

"The arrangement and the dimensions of the Jewish temple are given so much at length in the sacred writings, that we are enabled to ascertain its size and ichnography with a great degree of precision; and I shall now proceed to show that a very extraordinary coincidence, both in proportion and in actual dimensions, existed between this and the temple at Pæstum, that could only have originated in the intention of the projectors of the latter to adopt the other as their model, and to adhere to it with as much precision as was consistent with the observance of different forms of worship in the two nations. We shall find, therefore, that the variation chiefly consists in those parts essential to the one, and unnecessary to the other; or, to speak with greater precision, between the sanctuary of the Jewish temple and the posticum of the Grecian.

"In order to prove this, it will be necessary to collect those passages in the sacred writings which refer to the construction of the several parts of the Syrian temple, which, as they abound in technical terms, require the illustration of an architect by profession."

Mr. Wilkins accordingly quotes the description of

Solomon's temple as found in the Bible, and having given a careful analysis of the whole, he places the plans, sections and elevations of the Hebrew and Greek temples in immediate juxtaposition; and shows such a resemblance in dimension, proportion, and in all the great principles of construction, carried out in the essential parts or features of both, as renders the conclusion irresistible, that the temple at Jerusalem had been adopted as a model for the temples of Greece.

"In coming to such a conclusion," he goes on to say, "we are led to the inference that an intimate connexion existed between the countries in which they are severally found; and that a mode of constructing temples was transmitted directly, and with little of the intermediate assistance of a third state. The interval between the foundation of the two temples is remarkable for the great intercourse which connected the eastern shores of the Mediterranean Sea with Greece and her colonies; and even those writers who contend that these were peopled by Egyptians, or by a race residing on the Delta of the Nile, admit that these Egyptians came originally from the shores of Syria. To me it appears, from a consideration of all that has been written on the subject, that we must regard Syria as the parent of the settlers in Greece. A rapid sketch of the position of Egypt, in regard to the islands of the Mediterranean and the shores of the Græcian continent, will tend, I think, to confirm this opinion; but as this question will be bet-

ter discussed separately, I shall proceed to illustrate the passages which I have selected as corroborative of similar principles, adopted by the builders of the two celebrated temples to which I have alluded in the present Essay. Differences will be found to exist in the arrangements of the interior, dictated by the different rites, and the different appropriation of the temples within the walls: the ceremonials of two very distinct religions must necessarily demand distributions adapted to the performance of their religious observances.

"The *adyta* of Grecian temples were open to the inspection of all ranks of the people; and in the greater number of temples there was an approach to the cella at either end: whereas in the Jewish temple, the cella was only accessible by the ministers of religion, and the oracle was entered by the high priest alone. Thus, although the proportions externally might be similar, the division of the interior would be regulated by circumstances.

In the porch of the Jewish temple we have the type of the Grecian *ναὸς ἐν παράστασιν* the earliest and the simplest form of their sacred buildings. The peristyle was a later addition, made as the Greek colonies advanced in population and wealth. This great advance toward magnificence was not made without reference to the early type whence an infant colony borrowed the essential part of their religious edifices, omitting such decoration as was otherwise useless and beyond the straitened means of the first settlers.

The Jewish temple appears to have been founded one thousand and fifteen years before Christ. Very soon afterwards, temples were built in Greece and in some of the islands of the Archipelago, by colonies sent by Minos from Crete. Minos was contemporary with Solomon, and had acquired a powerful fleet for the purposes of a commerce in which his subjects were engaged with most of the surrounding states. The most friendly intercourse subsisted between the Cretans and the Phœnicians at this period: the latter are stated to have manned the navy of the former. From such intimate connexion may have arisen the tradition related by Polydorus Vergilius, on the authority of Diogenes Laërtius, that Epimenides of Crete was the first to erect temples in the Grecian communities. When we find it recorded that Epimenides lived 299 years, we may be assured that a family, and not an individual, of this name existed for this lengthened period; and that the Hierotect and the Sophist flourished at distant intervals of time, the first as early as the ninth century before our era; and this will reconcile the assertion of Diogenes Laërtius with the statement of Strabo. About the same period Daedalus flourished: his name is intimately connected with the early Greek colonies which settled in Sicily, where considerable remains of temples of the highest antiquity are still found.

The actors in the events recorded, Minos and Daedalus, may be merely imaginary beings: whether they really existed, and took the active part assigned to

them, will not affect the truth of the historical facts with which they have been identified. The Greeks were accustomed to throw an air of romance and mystery over all the incidents of a remote period: the commonest events were made to assume the appearance of miracles performed by the agency of imaginary beings. The fable of the Minotaur is one of this description: the rational examiner will see nothing in it beyond the fact, that Athens was at this time a tributary state to Crète, and hence we might infer the connection between them, if the testimony of many varied and abstract events did not concur in placing this degree of active intercourse beyond all doubt. The chain which connects Syria and the great islands of the Eastern Archipelago with Greece, Sicily, and Magna-Græcia, connects also their arts and architecture."

The space which I have allotted in this note to the subject of Architecture, leaves me the less room for quoting authorities or proofs, showing how the knowledge of the Hebrews in other arts and sciences formed the basis on which surrounding and subsequent nations built their claims to eminence. Indeed the very large extent to which the poets and ethical writers of Greece and Rome borrowed from the Hebrew writings, has been so often proved, and in works extensively circulated, that there is the less occasion to quote from them. I may observe however, that there is one author who has given so

satisfactory though a summary view of the interesting subject, that he is entitled to be named and commended to those who have not the means or the time to pursue their inquiries farther than he would lead them. I refer to "The Connection between the Sacred Writings and the Literature of Jewish and Heathen Authors, particularly that of the Classical ages, illustrated by Robert Gray, D. D. Prebendary of Durham and Chichester, and Rector of Bishop Wearmouth."

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Sir David Brewster, in his interesting little volume on "The History of the Eye," has shown how the comparatively modern notion of the eye as a camera obscura, which it is not, has been traced to the ancients, and how the eye has been shown to be a more complicated and more wonderful organ than was formerly supposed. In his "History of the Eye," Sir David Brewster has shown how the eye has been shown to be a more complicated and more wonderful organ than was formerly supposed. In his "History of the Eye," Sir David Brewster has shown how the eye has been shown to be a more complicated and more wonderful organ than was formerly supposed.

NOTES TO SIXTH LECTURE.

PAGE 266.

It is said by several of Galileo's biographers, that immediately after he had gone through with his abjuration, he stamped on the floor, and whispered to one of his friends standing near him, "E pur si muove." "It does move though."

PAGE 270.

Sir David Brewster, in his interesting little volume entitled *The "Martyrs of Science,"* has shown how triumphantly Galileo might have vindicated himself from the assaults made upon him, if he had possessed firmness enough to avail himself of his own advantages.

"In studying with attention," says that accomplished philosopher, "this portion of scientific history, the reader will not fail to perceive that the Church of Rome was driven into a dilemma, from which the submission and abjuration of Galileo could alone extricate it. He who confesses a crime and denounces its atrocity, not only sanctions, but inflicts the punishment which is annexed to it.

Had Galileo declared his innocence and avowed his sentiments, and had he appealed to the past conduct of the Church itself, to the acknowledged opinions of its dignitaries, and even to the acts of its Pontiffs, he would have at once confounded his accusers and escaped from their toils. After Copernicus, himself a Catholic priest, had openly maintained the motion of the earth and the stability of the sun; after he had dedicated the work which advocated these opinions to Pope Paul III. on the express ground that the authority of the Pontiff might silence the calumnies of those who attacked these opinions by arguments drawn from Scripture; after the Cardinal Schonberg and the Bishop of Culm had urged Copernicus to publish the new doctrines; and after the Bishop of Ermeland had erected a monument to commemorate his great discoveries, how could the Church of Rome have appealed to its pontifical decrees as the ground of persecuting and punishing Galileo? Even in later times the same doctrines had been propagated with entire toleration; nay, in the very year of Galileo's first persecution, Paul Anthony Foscarinus, a learned Carmelite monk, wrote a pamphlet, in which he illustrates and defends the mobility of the earth, and endeavors to reconcile to this new doctrine the passages of Scripture which had been employed to subvert it. This very singular production was dated from the Carmelite convent at Naples; was dedicated to the very reverend Sebastian Fantoni, General of the Carmelite Order; and, sanctioned by the ecclesiastical authorities, it

was published at Naples in 1615, the very year of the first persecution of Galileo.

“Nor was this the only defence of the Copernican system which issued from the bosom of the Church. Thomas Campanella, a Calabrian monk, published in 1622 ‘An Apology for Galileo,’ and he even dedicates it to D. Boniface, cardinal of Cajeta. Nay, it appears from the dedication that he undertook the work at the command of the cardinal, and that the examination of the question had been intrusted to the cardinal by the Holy Senate. After an able defence of his friend, Campanella refers, at the conclusion of his apology, to the suppression of Galileo’s writings, and justly observes that the effect of such a measure would be to make them more generally read and more highly esteemed. The boldness of the apologist, however, is wisely tempered with the humility of the ecclesiastic; and he concludes his work with the declaration, that in all his opinions, whether written or to be written, he submits himself to the opinions of the Holy Mother Church of Rome and to the judgment of his superiors.

“By these proceedings of the dignitaries, as well as the clergy of the Church of Rome, which had been tolerated for more than a century, the decrees of the pontiffs against the doctrine of the earth’s motion, were virtually repealed, and Galileo might have pleaded them with success in arrest of judgment. Unfortunately, however, for himself and for science, he acted otherwise. By admitting their authority, he revived in fresh force

these obsolete and obnoxious enactments; and by yielding to their power, he rivetted for another century the almost broken chains of spiritual despotism."

As his comment on the whole melancholy story, Sir David makes the following remarks, which are equally important in themselves, and beautifully expressed.

"It is a curious fact in the annals of heresy and sedition, that opinions maintained with impunity by one individual, have, in the same age, brought others to the stake or to the scaffold. The results of deep research or extravagant speculation seldom provoke hostility when meekly announced as the deductions of reason or the convictions of conscience. As the dreams of a recluse or of an enthusiast, they may excite pity or call forth contempt; but like seed quietly cast into the earth, they will rot and germinate according to the vitality with which they are endowed. But if new and startling opinions are thrown in the face of the community—if they are uttered in triumph or in insult—in contempt of public opinion, or in derision of cherished errors, they lose the comeliness of truth in the rancor of their propagation; and they are like seed scattered in a hurricane, which only irritates and blinds the husbandman. * * * He who is allowed to take the start of his species, and to penetrate the veil which conceals from common minds the mysteries of nature, must not

expect that the world will be patiently dragged at the chariot wheels of his philosophy. Mind has its inertia as well as matter, and its progress to truth can only be insured by the gradual and patient removal of the obstructions which surround it."

It cannot be denied that Galileo had too much overlooked these salutary truths. But it might be offered in excuse for the reckless sarcasm which he poured upon his opponents, that he suffered great irritation from their mode of assailing him. It is said that the lion of the forest goes into the contest with entire self-possession when he meets an enemy which he views as somewhat his equal in strength; but when assailed by the insects that sometimes creep into his mane, and fix their puny fangs in his flesh, he can be stung into the wildness of fury. Such were some of the small antagonists who vexed the spirit of Galileo. One of them, a Dominican Friar named Caccini, employed the pulpit not only to attack the astronomer, but to represent astronomy itself as a thing forbidden by the Scriptures; taking for his text, "Ye men of Galilee why, stand ye gazing up into Heaven?"—the language of the Vulgate, from which he quoted, furnishing by a singular coincidence a pretext for the miserable pun which he tried to perpetrate on Galileo's name; and yet, contemptible as the artifice was, it is said, to have produced no small effect in those times of ignorance and superstition.

It is not to be denied that others, besides the monks of Galileo's day, have been very slow to receive his philosophy. The following instance shows with what difficulty the strongest minds are sometimes disentangled from long habits of thought, especially on sacred subjects. Francis Turretin was no ordinary man. In the latter part of the seventeenth century, more than fifty years after the discoveries of Galileo had made themselves felt in the scientific world, he was Professor of Divinity at Geneva, and filled the place with great reputation to himself as a theologian. His memory is still perpetuated, and held in reverence in many Protestant churches, chiefly on account of his "*Institutio Theologiæ Elencticæ*." And yet we find him affirming, "in opposition," as he says, "to certain philosophers," that "the sun and moon move in the heavens, and revolve around the earth, while the earth remains at rest;" and to prove his position he advances arguments, so unphilosophical and inconclusive, that they would go with many readers, to throw discredit on his whole system of theology. His example shows how important it is that Divines should keep up with the science of their day, and that they be furnished with the means of doing so.

It is not to be learned that others besides the teachers of Gaillet's day, have been very slow to receive his philosophy. The following passage shows with what difficulty the strongest minds are sometimes distinguished from long trains of thought, especially on sacred subjects. Hyman Tarnon was no ordinary man. In the latter part of the seventeenth century, when many fifty years after the discovery of Galileo had sunk themselves in the "scientific world," he was Professor of Physics at Göttingen, and held the place with great reputation to himself as a theologian. His memory is still preserved, and held in reverence in many Protestant churches, especially on account of his "Theologia Physico-mathematica." And yet we find him uttering "in opposition," as he says, "to certain philosophers," that "the sun had never move in the heavens and would never move the earth while the earth remains at rest," and to prove his point can be adduced arguments so unimpeachable and so conclusive, that they would go with many readers to show themselves on his whole system of theology. His example shows how important it is that there should keep up with the progress of their day, and that they be furnished with the means of doing so.

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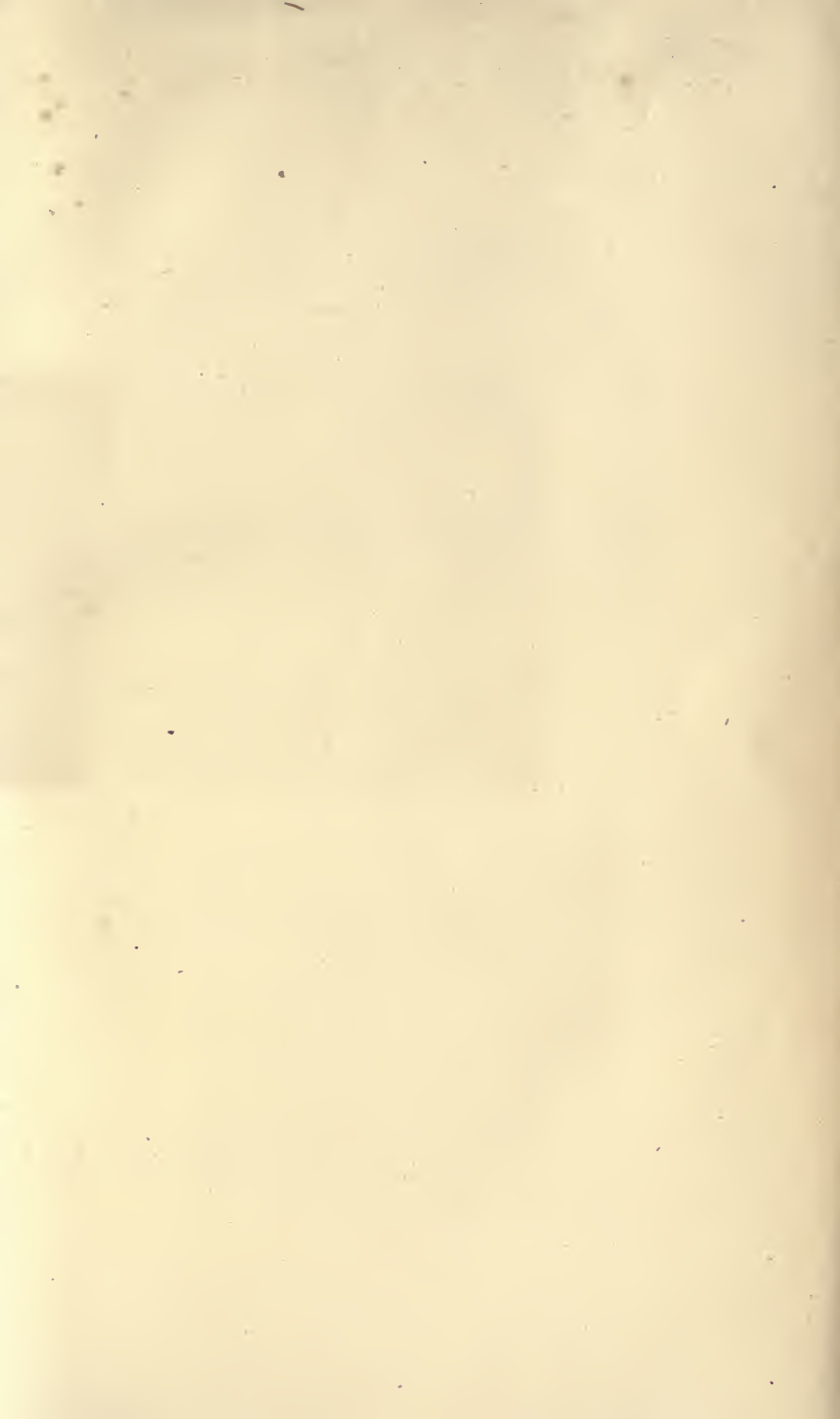
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